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Bible. N.T. Gospels. English. 1833.

THE

GOSPEL HARMONY,

CHRONOLOGICALLY

ARRANGED IN SEPARATE LESSONS,

And particularly designed for the use of

Sabbath Schools and Bible Classes.

BY A

COMMITTEE OF TEACHERS FROM THOSE INSTITUTIONS.

Second Edition, Revised.

"Search the Scriptures, for in them ye think ye have eternal
life, and they are they that testify of me."

UTICA:
WILLIAM WILLIAMS, PUBLISHER AND PRINTER,
60 Genesee Street.

1833.

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1833

Entered according to act of Congress, on the twenty-third day of March, in the year of our Lord one thousand eight hundred and thirty-one, by William Williams, as proprietor, in the Clerk's Office of the District Court of the Northern District of New York.

2596
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PREFACE.

The Bible is the great moral chart of the Christian world. Whoever wishes to make himself acquainted with its contents, must not only read, but *study* it. In what manner this is to be done, is, therefore, a question of general interest; and the more so, since the sacred scriptures have lately been sent to almost every destitute family in the land.

Public teachers must study the word of God in the languages in which it was originally written, to qualify them to expound it in every part: this is their professional duty; and the necessity arises out of the imperfection of the best translations, and the fluctuation of living languages.

Laymen, not acquainted with the original languages, are bound to study the Bible with expositions, commentaries, and such other helps as they may possess; and the teachers of Sabbath schools and Bible classes ought to feel the peculiar responsibility which rests on them in this respect.

No one can take up the four gospels, and peruse them carefully, by themselves alone, and say he has attained a knowledge of the evangelical history of our Lord and Saviour Jesus Christ. The miscellaneous statement of the facts and incidents of his life as exhibited by the evangelists, (none of them adhering to chronological order, and all differing from each other) prevents any connected view of the whole subject from resting upon the mind. And the reader finds himself loaded and perplexed with a variety of interesting facts, without knowing how to arrange them. It is observed by Archbishop Newcombe, that "the transactions are sometimes related with so little regard to their regular series, events of a future year so often anticipated, and those of the present postponed, that without the wildest suppositions, the gospels cannot be deemed methodical annals." Besides, the reader is inadvertently led into a misapprehension of the facts themselves. Questions like the following would discover mistakes of this kind in the minds of ordinary readers. For instance: How many times did Christ teach the Lord's prayer? How many times did he clear the temple of traders? How many times rebuke the ambition of James and John for wishing to be greatest in his kingdom? And how many times mention the unpardonable sin?

The best method of instructing children and youth in the holy oracles, is an inquiry of acknowledged importance. It has occupied many minds, and has produced some valuable books of questions on different parts of the sacred word. But that entire portion of the scriptures contained in the evangelists, has not, it is believed, been presented in a form adapted to the Bible class and the Sabbath school. This want it is the design of the present work to supply; and not for the Bible class and Sabbath school only, but for the benefit of families, and all who cannot possess themselves of larger volumes upon this most interesting, most extraordinary, and most important biography which has ever been presented to the world.

The present undertaking is planned upon the basis of Archbishop Newcombe's Harmony of the Gospels, a work of superior excellence, and of high estimation in our theological seminaries. A Harmony of the Gospels was attempted by Tatianus about the close of the first century. The whole of the four gospels is embraced in the work, and collated in separate lessons, with a title to each. The best portion of the history is selected from some one of the evangelists for the lesson, and the corresponding statements of the others, if any, are placed by the side of it, as illustrations of the lessons selected. The whole history of Christ is thus presented in its proper chronological order, with the facts and occurrences as they transpired. And this reading of the gospels, it is very obvious, must not only convey to the mind a more clear and satisfactory account of the incidents themselves, but tend very much to elucidate and enrich the instruction.

A leading object of this publication is to encourage laymen to organize Bible classes, and conduct them under the counsel and direction of their respective pastors. Where this is done, the clergyman is so far relieved from a portion of parochial duty, which of late years has been superadded to his labors; and, at the same time, the study of the Bible is greatly promoted. The objection heretofore existing among laymen, to assume the charge of Bible classes, has arisen chiefly from ignorance of a proper method of conducting them. It is hoped that this objection will speedily be removed, especially when the value of the object is duly considered, and when it is understood, also, that the appropriate business of a lay teacher of a Bible class is, to expound and illustrate the sacred word, rather than to "teach and to preach" it.

In pursuing the study of the gospels in the manner proposed, several question books will be found useful to the teacher, such as the "Union Questions," and "Help to the Gospels," published by the American Sunday school union, and "Questions on the Historical Books of the New Testament, by the Rev. Albert Barnes. Questions to accompany the lessons in the Harmony are preparing, some of which are annexed to this work.

Other questions of greater simplicity, suited to the Harmony, and adapted to the Sabbath school, will, it is believed, be prepared and published.

The student of the gospels will find himself aided by Alexander's, Brown's, Buck's, or Dwight's dictionary; Josephus, Doddridge, Scott, Guise, or other Commentary; a Concordance, and Reference Testament. The Polyglott Bible affords the best references, and no person who uses it, will regret the expense of a copy.

Should this little work meet the approbation of officers and leading members of the church—should it contribute to a more extensive formation of Bible classes—should it promote a more diligent study of revealed truth, the design of this compilation will be answered, and the labor abundantly rewarded.

DESCRIPTION

OF THE BIBLE CLASS ASSOCIATION IN MR. AIKIN'S CONGREGATION, UTICA, CONDUCTED BY LAYMEN.

This institution was formed in May, 1825, and has continued without interruption to the present time. The association consists of a principal director, senior teacher, teachers of the classes, and members of the classes.

The minister of the congregation is the principal director, and has the general superintendence of the association.

The senior teacher presides at all the meetings of the teachers in the absence of the principal director, acts as superintendent at the recitations, and keeps the records.

The teachers are married men, and at the commencement of the institution, were chosen by the individuals then convened to form themselves into classes. Since that time, new teachers are chosen, as often as the case requires, by the board of managers.

The board of managers is formed by the officers and teachers united, who transact all business of the association, except the appropriation of funds arising from a monthly contribution, in which all the members have a voice.

Members of the classes consist of such persons as wish to join the association. Females under twelve, and males under fourteen years of age, are not received. Members of Sabbath schools cannot be received without the approbation of their superintendent in writing. Nearly all the members are unmarried persons.

The original distribution of the members into classes, was made by lot, males and females apart; and the teachers then chosen, were assigned in like manner to their respective classes. Since that time, new teachers are chosen as before mentioned, and new members are distributed among the classes by lot, at the time of their entrance. For this purpose, an equal number of ballots for each female class are prepared, with the names of their respective teachers written thereon. These are folded, and put into a bag miscellaneously, and drawn out singly, as fast as required for new applicants, until the whole stock is exhausted, when the same process is repeated. The same course is pursued for the male classes. This method avoids partialities and preferences, and keeps the number of members in each class equal. When thus located, the members remain permanently with the classes to which they are assigned. Changes from one class to another are very seldom permitted, and exchanges never.

The full number of each class is twenty, of which each teacher keeps a list. Vacant places are supplied from the ballot bag. If any class be full, and new applicants be assigned to it in the regular course of distribution, the teacher enters their names as supernumeraries, and retains them as members of his class until it is found that there is a sufficient number, among all the classes, to form a separate class by themselves. A new class is then formed, and a teacher appointed for it.

The meetings for recitation are held at the interval of public worship, on the Sabbath. The classes assemble in a spacious room, and employ one hour in winter, and an hour and a half in summer, in the exercises. The senior teacher commences with reading a few verses of a psalm, hymn, or set piece, which are sung by the members. He then offers the preliminary prayer. The examination of the lesson for the day then follows, by each teacher with his class. If a teacher is absent without providing an assistant for his class, the senior teacher distributes the members among the other classes, or attends to them himself, at discretion. During the recitation of the classes, he is to receive and locate new members, attend to visitors, inspect the course of examination in each class, and exercise a superintending watchfulness over the whole. At a proper time, he arrests the recitations by a signal, offers remarks on the lesson of the day, or makes any other communication to the classes which he deems important. After this, a concluding prayer is made by one of the teachers *in rotation*, and this closes the exercises of the classes for the day.

At the close of public worship, in the afternoon, the teachers (now nine in number) meet by themselves to examine the next succeeding lesson. The senior teacher presides, and directs the exercise. Having given the lesson a previous investigation with all the helps in their power, the teachers come prepared to submit their labors to each other—to examine and be examined with fidelity. Here, all subjects, historical, doctrinal, and practical, connected with the lesson, are considered and discussed; discrepancies of opinion are generally reconciled, and thus, besides the individual benefit of the exercise, each teacher combines in one view, the result of his own study, and that of all his brethren. The examination closes with prayer.

By this preparatory exercise the teachers prevent diverse expositions of scripture, are enabled to select and condense the most important matters in the lessons for the consideration of their classes on the following Sabbath, and are better prepared to bring the truths of the Bible to a practical bearing on the conscience and the heart.

It is the acknowledged duty of the teachers to be individually acquainted with every member of their respective classes, and to give them that personal advice, counsel, and encouragement which they may need. Occasional prayer meetings for the classes exclusively, conducted by the teachers, are held; always well attended, and with good effects. These meetings sometimes embrace an interval of free conversation between the teachers and every member present, on the subject of personal religion.

Meetings of classes by themselves, attended by their teacher, for prayer and conversation, have also been held, and found eminently useful.

Emerson's Union Catechism on the Old Testament, was the class book for the first five years of the association, and was gone through with twice in that period, including a few intervening months, occupied on some of the parables of the New Testament. With the sixth year, the study of the New Testament was begun; and in February, 1831, the methodical examination of the gospels, as arranged in the succeeding pages, was commenced. Questions on these lessons have been prepared weekly by the teachers, and distributed in a printed form among the members of the classes one week preceding the recitation.

More interest is awakened, more study bestowed, and more systematic knowledge is attained in this course, than at any former period of the institution.

*** Note. The foregoing sketch is furnished to encourage the formation of Bible classes by laymen, and especially in congregations which are destitute of a minister.**

ABSTRACT

OF THE DUTIES OF SENIOR TEACHER IN THE BIBLE CLASS ASSOCIATION IN MR. AIKIN'S SOCIETY.

THIS officer must be the leader and oracle, not only of the teachers, but of the classes at large.

At Meetings of the Teachers :

1. To preside in the absence of the principal director.
2. To conduct the examination of the scriptures by the teachers, in the manner he deems most proper.
3. To give counsel to the teachers, individually or collectively, in all matters relating to the welfare of the Bible classes, and especially in respect to the recitations.
4. To propose new rules or methods of proceeding, (according to his discretion) as the case may require.
5. To close the meetings with prayer.

At Meetings of the Classes :

1. To open the meetings for recitation in the manner that may seem most expedient.
2. To see that all the classes are provided with teachers, and if not, distributed, as he shall direct, among the other classes—not taking charge of a class himself, unless on some peculiar emergency.
3. To pay suitable attention to the visitors present.
4. To acquaint himself with the method of conducting recitations in each class, dividing equal attention to all the classes, for their encouragement.
5. To suspend the recitations by a signal, and announce the next lesson, when necessary.
6. To offer remarks on the lesson of the day, or any other communication to the classes that he may wish.
7. To call on the teachers, in rotation, to offer the concluding prayer.
8. To receive new applicants, and locate them according to the rules of the association.
9. To keep the records, and enter the proceedings of the managers.

In the following arrangement of lessons, a margin is left for dates to be inserted, pointing out the days of the month when the several lessons are to be recited.

In each division, the portion intended for the lesson is placed first, under the title, and the corresponding passages separated from it by a bar.

THE GOSPEL HARMONY,

ETC. ETC.

THE GOSPEL HISTORY OF JESUS CHRIST BEFORE HIS PUBLIC MINISTRY, A PERIOD OF THIRTY YEARS AND SIX MONTHS.

Luke's Preface.

Luke 1: 1—4.

John's Preface.

John 1: 1—18.

An Angel appears to Zacharias.

Luke 1: 5—25.

An Angel appears to Mary.

Luke 1: 26—38.

Mray visits her Cousin Elizabeth.

Luke 1: 39—56.

John the Baptist.

Luke 1: 57—66.

Prophecy of Zacharias.

Luke 1: 67—80.

An Angel appears to Joseph.

Matt. 1: 18—25.

Jesus' Birth and Genealogy.

Luke 2: 1—7. { || Luke 3: 23—38. Matt. 1: 1—17.

An Angel appears to the Shepherds.

Luke 2: 8—20.

The Circumcision of Jesus, and his Presentation.

Luke 2: 21—38.

Visit of the Wise Men from the East.

Matt. 2: 1—12.

Flight into Egypt—Return—Herod's Cruelty.

Matt. 2: 13—23. ‖ Luke 2: 39.

Jesus goes to the Passover, being 12 years old.

Luke 2: 40—52.

Ministry of John the Baptist.

Luke 3: 1—18. ‖ Matt. 3: 1—12. Mark 1: 1—8.

EVENTS FROM THE BAPTISM OF JESUS TO THE FIRST SUCCEEDING PASSOVER, A PERIOD OF ABOUT SIX MONTHS.

The Baptism of Jesus.

Matt. 3: 13—17. ‖ Mark 1: 9—11. Luke 3: 21—23.

The Temptation of Jesus.

Matt. 4: 1—11. ‖ Mark 1: 12, 13. Luke 4: 1—13.

John the Baptist's Testimony of Jesus.

John 1: 19—34.

Jesus' Conversation with John's Disciples.

John 1: 35—51.

The Marriage Feast at Cana.

John 2: 1—12.

EVENTS FROM THE FIRST TO THE SECOND PASSOVER, A PERIOD OF TWELVE MONTHS.

Jesus attends the Passover and clears the Temple.

John 2: 13—25.

Jesus' Discourse with Nicodemus.

John 3: 1—10.

The Discourse continued.

John 3: 11—21.

Jesus Baptizes—John's further Testimony.

John 3: 22—36. ‖ Note John 4: 2.

John the Baptist Imprisoned.

Mark 6: 17—20. ‖ Matt. 4: 12 and 14: 3 and 5. Luke 3: 19, 20, and 4: 14.

The Woman of Samaria.

John 4: 1—14.

Same subject continued.

John 4: 15—30.

Discourse with the Disciples.

John 4: 31—42.

Nobleman's Son healed.

John 4: 43—54. { || Matt. 4: 17. Mark 1: 14 and 15.

Jesus' Visit to Nazareth.

Luke 4: 15—31. || Matt. 4: 13—16.

The Miraculous Draught of Fishes.

Luke 5: 1—11. { || Matt. 4: 18—22. Mark 1: 16—20.

Demoniac healed—Peter's wife's Mother cured.

Mark 1: 21—39. { Matt. 4: 23—25, and 8: 14—17. Luke 4: 31—44.

A Leper and Paralytic healed.

Luke 5: 12—28. { Matt. 8: 2—4, and 9: 2—9. Mark 1: 40—45, & 2: 1—14.

EVENTS FROM THE SECOND TO THE THIRD PASSOVER, A PERIOD OF TWELVE MONTHS.

An infirm man healed at the pool on the Sabbath.

John 5: 1—17.

Jesus' Reply—He Teaches the Resurrection.

John 5: 18—30.

Jesus charges the Jews with unbelief.

John 5: 31—47.

Jesus defends his Disciples.

Matt. 12: 1—8. { || Mark 2: 23—28. Luke 6: 1—5.

The withered Hand healed.

Matt. 12: 9—21. { || Mark 3: 1—12. Luke 6: 6—11.

Jesus chooses his twelve Disciples.

Luke 6 : 12—19. ‖ Mark 3 : 13—19.

Sermon on the Mount.

Matt. 5 : 1—16. ‖ Luke 6 : 20—26.

Jesus expounds the Law.

Matt. 5 : 17—32.

Profanity—Revenge—Benevolence.

Matt. 5 : 33—48. ‖ Luke 6 : 27—36.

The Lord's Prayer—Alms and Fasting.

Matt. 6 : 1—18.

True riches, and how to obtain them.

Matt. 6 : 19—34.

Censoriousness—Prayer—Golden Rule.

Matt. 7 : 1—14. ‖ Luke 6 : 37—42

False Teachers—False Hopes.

Matt. 7 : 15—29. ‖ Luke 6 : 43—49.

Centurion's Servant—Widow's Son.

Luke 7 : 1—17. ‖ Matt. 8 : 5—13.

Jesus' reply to John's Disciples.

Matt. 11 : 2—19. ‖ Luke 7 : 18—35.

Woes pronounced.

Matt. 11 : 20—30.

Jesus dines with a Pharisee—A Sinner forgiven.

Luke 7 : 36—50.

Demoniac healed—The Unpardonable Sin.

Matt. 12 : 22—37. ‖ Mark 3 : 20—30. Luke 8 : 1—3, and 11 : 14, 15, 17—23.

Scribes and Pharisees seek a Sign—Jesus' relations.

Matt. 12 : 38—50. ‖ Mark 3 : 31—35. Luke 11 : 16, 24—36.

Jesus dines with a Pharisee and reproves the guests.

Luke 11 : 37—54.

Jesus instructs his Disciples.

Luke 12 : 1—

The Rich Farmer.
Luke 12: 13—31.
The Faithful Steward.
Luke 12: 32—48.
The Commotion occasioned by the Gospel.
Luke 12: 49—59.
Repentance—The Barren Fig Tree.
Luke 13: 1—9.
Parables—why used—the Sower.
Matt. 13: 1—17. { ‖ Mark 4: 1—12. Luke 8: 4—10.
Parable of the Sower explained. The Tares.
Matt. 13: 18—30. { ‖ Mark 4: 13—25. Luke 8: 11—18.
Parable of the Tares explained—Others delivered.
Matt. 13: 31—52. ‖ Mark 4: 26—34.
Tempest stilled—Demoniacs healed.
Matt. 8: 18—34, and 9: 1. { ‖ Mark 4: 35—41, & 5: 1—21 Lu. 8: 22—40, & 9: 57—62.
Levi's Feast—Fasting.
Luke 5: 29—39. { ‖ Matt. 9: 10—17. Mark 2: 15—22.
A woman healed—Jairus' daughter raised.
Luke 8: 41—56. { ‖ Matt. 9: 18—26. Mark 5: 22—43.
Two Blind men healed—Dumb Spirit cast out.
Matt. 9: 27—34.
Jesus again rejected at Nazareth.
Mark 6: 1—6. ‖ Matt. 10: 2—4 & 13: 54—58.
The twelve commissioned to preach & work miracles.
Matt. 9: 36—38, & 10: 1—15. { ‖ Mark 6: 7—11. Luke 9: 1—5.
Instructions to the twelve.
Matt. 10: 16—28.
Comfort under Persecution.
Matt. 10: 29—42.

The twelve preach, &c.—Death of John Baptist.

Mark 6: 12, 13, and 21—29, || Matt. 14: 6—12. Luke 9: 6.

Herod desires to see Jesus—5000 fed.

Luke 9: 7—17. || Matt. 14: 1, 2, and 13—21. Mark 6: 14—16, & 30—44. John 6: 1—14.

Jesus walks on the Sea—Saves Peter—Heals the Sick.

Matt. 14: 22--36. || Mark 6: 45—56. John 6: 15—21.

Christ the Bread of Life.

John 6: 22—40.

Necessity of obtaining it.

John 6: 41—58.

Many Disciples forsake him—the twelve remain.

John 6: 59—71, and 7: 1.

EVENTS FROM THE THIRD TO THE FOURTH PASSOVER, A PERIOD OF TWELVE MONTHS.

Traditions of the Elders.

Mark 7: 1—13. || Matt. 15: 1—9.

What defileth the Man.

Matt. 15: 10—20. || Mark 7: 14—23.

The Syrophenician Woman.

Mark 7: 24—30. || Matt. 15: 21—28.

A Man restored to hearing and Speech—4000 fed.

Mark 7: 31—47, and 8: 1—10 || Matt. 15: 29—39.

Leaven of the Pharisees and of Herod.

Mark 8: 11—26. || Matt. 16: 1—12.

Peter's Faith in Christ—Self-denial taught.

Matt. 16: 13—28. || Mark 8: 27—38, and 9: 1. Luke 9: 18—27.

The transfiguration.

Matt. 17: 1—13. || Mark 9: 2—13. Luke 9: 28—36.

Jesus casteth out a dumb spirit.

Mark 9: 14—29. { ‖ Matt. 17: 14—21. Luke 9: 37—43.

Tribute Money—Humility.

Matt. 17: 22—27, and 18: 1—5. { ‖ Mark 9: 30—37. Luke 9: 43—48.

A Stranger casts out Devils.

Mark 9: 38—50. { ‖ Matt. 18: 6—9. Luke 9: 49, 50.

Guardian Angels—Offending Brother.

Matt. 18: 10—22. ‖ Psalms 34: 7. Heb. 1: 14.

Forgiveness taught in a Parable.

Matt. 18: 23—35.

The seventy sent to preach and work miracles.

Luke 10: 1—16.

Jesus' Discourse with his Brethren.

John 7: 2—13.

Jesus attends the Feast, and teaches in the Temple.

John 7: 14—24.

The Sanhedrim send Officers to take Jesus.

John 7: 25—36.

The Officers return overawed by his Preaching.

John 7: 37—53.

A Criminal brought before Jesus—True Light.

John 8: 1—16.

Jesus condemns the unbelieving Jews.

John 8: 17—30.

Their boast of Abraham refuted.

John 8: 31—47.

Jesus asserts his Existence before Abraham.

John 8: 48—59.

Sight given to one born Blind.

John 9: 1—12.

The man brought before the Pharisees.

John 9: 13—27.

The man excommunicated.
John 9 : 28—41.
The Good Shepherd.
John 10 : 1—10.
The Hireling.
John 10 : 11—21.
The Seventy return.
Luke 10 : 17—24.
How to obtain Eternal Life.
Luke 10 : 25—37.
Lord's Prayer again taught.
Luke 11 : 1—13.
Infirm woman healed on the Sabbath.
Luke 13 : 10—21.
The Strait Gate—False Hopes.
Luke 13 : 22—35.
Dropsy Cured—Wedding Feast.
Luke 14 : 1—14.
The Great Supper.
Luke 14 : 15—24.
Renunciation of the world.
Luke 14 : 25—35.
Lost Sheep—Piece of Money.
Luke 15 : 1—10.
The Prodigal Son.
Luke 15 : 11—20.
Parable concluded.
Luke 15 : 20—32.
Unjust Steward.
Luke 16 : 1—18.
The Rich Man and Lazarus.
Luke 16 : 19—31.
Offences.
Luke 17 : 1—10.

False Zeal.
Luke 9 : 51—56.

Ten Lepers.
Luke 17 : 11—19.

Coming of Christ's Kingdom.
Luke 17 : 20—37.

Unjust Judge—Publican and Pharisee.
Luke 18 : 1—14.

Martha entertains Jesus.
Luke 10 : 38—42.

Jesus accused of Blasphemy.
John 10 : 22—42.

Sickness and Death of Lazarus.
John 11 : 1—15.

Jesus goes to Bethany.
John 11 : 16—29.

Lazarus raised from the dead.
John 11 : 30—46.

The Sanhedrim take counsel to kill Jesus.
John 11 : 47—54.

Divorces—Little Children.
Mark 10—16. { ‖ **Matt. 19 : 1—15. Luke 18 : 15—17.**

The Young Ruler.
Mark 10 : 17—31. { ‖ **Matt. 19 : 16—30. Luke 18 : 18—30.**

Laborers hired.
Matt. 20 : 1—16.

Ambition of the Disciples.
Matt. 20 : 17—28. { ‖ **Mark 10 : 32—45. Luke 18 : 31—34.**

Blind Bartimeus.
Luke 18 : 35—43. { ‖ **Matt. 20 : 29—34. Mark 10 : 46—52.**

Zaccheus.
Luke 19 : 1—10.

The Ten Pounds.

Luke 19 : 11—28. [Read an intermediate passage, John 11 : 55—57, and 12 : 1, and 9—11.]

Jesus proceeds to Jerusalem.

Luke 19 : 29—44. ‖ Matt. 21 : 1—11, & 14—16. Mark 11 : 1—11. John 12 : 12—19.

A Voice from Heaven.

John 12 : 20—36. ‖ Matt. 21 : 17. Mark 11 : 11.

Chief Rulers believe.

John 12 : 37—50.

Fig-tree cursed—Temple cleared again.

Mark 11 : 12—26. ‖ Matt. 21 : 12, 13, & 18—22. Luke 19 : 45—48.

Christ's Authority questioned—The Two Sons.

Matt. 21 : 23—32. ‖ Mark 11 : 27—33. Luke 20 : 1—8.

The Vineyard.

Matt. 21 : 33—46. ‖ Mark 12 : 1—12. Luke 20 : 9—19.

A King's Wedding Feast.

Matt. 22 : 1—14.

Tribute to Cæsar—The Resurrection.

Matt. 22 : 15—33. ‖ Mark 12 : 13—27. Luke 20 : 20—38.

Great Commandment—"What think ye of Christ?"

Matt. 22 : 34—46. ‖ Mark 12 : 28—37. Luke 20 : 39—44.

Character of the Scribes and Pharisees.

Matt. 23 : 1—12 ‖ Mark 12 : 38, 39. Luke 20 : 45, 46.

Woes denounced against them.

Matt. 23 : 13—28. ‖ Mark 12 : 40. Luke 20 : 47.

Conclusion of the Discourse.

Matt. 23 : 29—39.

Poor Widow—Destruction of the Temple.

Luke 21 : 1—19. ‖ Matt. 24 : 1—14. Mark 12 : 41—44, and 13 : 1—13, *Impending Judgments foretold.*

Matt. 24 : 15—28. ‖ Mark 13 : 14—23. Luke 21 : 20—24.

Day of Judgment.

Matt. 24 : 29—36. ‖ Mark 13 : 24—32. Luke 21 : 25—33.

Surprise awaits the sinner.

Matt. 24 : 37—51. ‖ Mark 13 : 33—37. Luke 21 : 34—36.

The Ten Virgins.

Matt. 25 : 1—13.

The Talents.

Matt. 25 : 14—30.

The Final Separation.

Matt. 25 : 31—46. ‖ Read Luke 21 : 37, 38.

Jesus' Last Supper at Bethany.

Matt. 26 : 1—16. ‖ Mark 14 : 1—11. Luke 22 : 1—6. John 12 : 2—8.

EVENTS OF THE FOURTH PASSOVER, AND THE TWO FOLLOWING DAYS.

The Preparation and Antepast.

Luke 22 : 7—18, and 24—30. ‖ Matt. 26 : 17—20. Mark 14 : 12—17.

Jesus washeth the Disciples' Feet.

John 13 : 1—17.

The Traitor.

John 13 : 18—35. ‖ Matt. 26 : 21—25. Mark 14 : 18—21. Luke 22 : 21—23.

[Read succeeding verses : John 13 : 36, 37. Matt. 26 : 31—33. Mark 14 : 27—29.]

Peter's Confidence.

Luke 22 : 31—38. ‖ Matt. 26 : 34, 35. Mark 14 : 30, 31. John 13 : 38.

The Lord's Supper.

1 Cor. 11 : 23—29. ‖ Matt. 26 : 26—29. Mark 14 : 22—25. Luke 22 : 19, 20.

Jesus comforts his Disciples.

John 14 : 1—14.

The Holy Spirit promised.

John 14: 15—31.

Christ the True Vine.

John 15: 1—14.

Mutual Love.

John 15: 15—27.

Persecutions and Consolations.

John 16: 1—15.

Encouragement to Prayer.

John 16: 16—33.

Jesus' Prayer for his Disciples.

John 17: 1—12.

Conclusion of the Prayer.

John 17: 13—26.

Gethsemane.

Matt. 26: 36—46. { ‖ Mark 14: 26 & 32—42. Luke 22: 39—46. John 18: 1.

Jesus Betrayed.

John 18: 2—14, { ‖ Matt. 26: 47—56. Mark 14: 43—52. Luke 22: 47—53.

Brought before the High Priest.—Peter's Denial.

Luke 22: 54—62. { ‖ Matt. 26: 57, 58, & 69—75. Mark 14: 53, 54, & 66—72. John 18: 15—18, & 25—27.

Jesus condemned by the Sanhedrim.

Mark 14: 55—65. { ‖ Matt. 26: 57, & 59—68. Luke 22: 63—71. John 18: 19—23.

Jesus brought to Pilate.

John 18: 28—38, { ‖ Matt. 27: 1, 2, and 11—14. Mark 15: 1—5. Lu. 23: 1—5

Jesus sent to Herod, and back again to Pilate.

Luke 23: 6—23. { ‖ Matt. 27: 15—23. Mark 15: 6—14. John 18: 39, 40.

Pilate acquits Jesus, but delivers him to be crucified.

John 19: 1—16. { ‖ Matt. 27: 24—31. Mark 15: 15—20. Luke 23: 23—25.

Judas' Repentance and Suicide.

Matt. 27: 3—10. ‖ Acts 1: 18, 19.

The Crucifixion.

John 19:17—24. { ‖Matt. 27:32—38. Mark 15: 21—28. Lu. 23:26—34, & 38.

Jesus expires—The Sun darkened.

Matt. 27:39—50. { ‖ Mark 15:29—37. Luke 23:35—37, and 39—46. John 19:25—30.

The Earthquake.

Matt. 27:51—56. { ‖ Mark 15:38—41. Luke 23: 47—49.

Prophecies accomplished.

John 19:31—37.

Jesus laid in the Tomb.

Matt. 27:57—66. { ‖Mark 15:42—47. Luke 23: 50—56. John 19:38—42.

EVENTS FROM THE RESURRECTION TO THE ASCENSION, A PERIOD OF FORTY DAYS.

The Resurrection of Christ.

Luke 24:1—11. { ‖ Matt. 27:52, 53, and 28:1—8. Mark 16:1—8. John 20:1, 2:

Peter and John visit the Sepulchre.

John 20:3—17. ‖ Mark 16:9. Luke 24:12.

Jesus' Second Appearance—Soldiers bribed.

Matt. 28:9—15. ‖Mark 16:10, 11. John 20:18.

Jesus appears to two Disciples going to Emmaus.

Luke 24:13—24. ‖Mark 16:12. 1 Cor. 15:5.

Jesus reveals himself to them

Luke 24:25—35. ‖Mark 16:13.

Jesus meets the Disciples at Jerusalem.

Luke 24:36—49. { ‖ Mark 16:14—18. John 20: 19, 20. 1 Cor. 15:5.

Jesus again meets his Disciples—Thomas believes.

John 20:21—29.

Jesus meets them at the Sea of Tiberias.

John 21:1—14. ‖Matt. 28:16.

Jesus' Address to Peter.

John 21: 15—24.

Jesus meets the Disciples by appointment.

Matt. 28: 16—20.

Jesus' Ascension from Mount Olivet.

Acts 1: 1—12.	‖ Mark 16: 19, 20. Luke 24: 50—53. John 20: 30, 31, & 21: 25. I. Cor. 15: 6, 7.

BIOGRAPHICAL SKETCHES.

MATTHEW.

MATTHEW, also called Levi, was a Hebrew by birth, a Jew by religion, and a collector of tolls and taxes by office. He resided at Capernaum, a city at the lake Gennessarette, near the entrance of the river Jordan into it, and received the tribute or customs imposed upon the traders on that lake by the Romans.

While thus employed in his official business, Jesus, who had been teaching and working miracles about eighteen months at Capernaum and elsewhere, passed by the custom house in that city, and called Matthew (probably by name) to follow him. Sometime afterwards he was selected with eleven other disciples to a stated attendance upon the preaching and miracles of Christ. After this, and about six months subsequent to the call of his Lord from his worldly business, he made a great feast in his own house for the entertainment of his divine Master, and invited many of his friends and persons of his own occupation to attend it. He doubtless designed to bring them to an acquaintance with his adopted teacher, and by means of the interview to show them the reasons why he abandoned the honor and emoluments of his office. Soon after this, Matthew, with the eleven other disciples, were called together by Christ, instructed in relation to their public character, and commissioned to go forth preaching and working miracles.

The Gospel of Matthew was written in Judea, a few years after our Lord's ascension from Mount Olivet, and before any other book of the New Testament. The author was an eye witness of most of the events which he relates, and being one of the twelve, shared in the promise contained in John 14: 26, and 16: 13.

He quotes from the Hebrew Old Testament, and not from the Septuagint. He wrote for Jewish converts. These and other circumstances, together with the testimony of the earliest Christian fathers, render it very certain that he composed his gospel in the Hebrew tongue, and probably translated it afterwards into the Greek. He was a person of sagacity, for the Romans placed no others over the tribute. He must have been acquainted with three or four different languages, and his writings denote him to have been a man of considerable learning.

In obedience to the command of his Lord, which Matthew records at the close of his gospel, he went forth out of Judea to evangelize the heathen; but in what country particularly his labors were bestowed, and at what time, or in what manner he ended his useful life, cannot now with certainty be known.

MARK.

Mark was the son of Mary, a Jewish convert who lived at Jerusalem, and whose house was a place of resort for the disciples of Christ. Here it was, when they were assembled for prayer, that Peter came, after the angel opened the prison and set him free. Acts 12: 12.

It seems that Mark was a nephew of Barnabas, the companion and fellow laborer of Paul, (Acts 15: 36; Col. 4: 10,) and was converted under the preaching of Peter, who probably applied religious truth to his conscience with fidelity, while an inmate in his mother's house; hence Peter calls him his son. I Peter 5: 13.

Although Mark was not among the number of the apostles, he was an evangelist, and often associated with Peter, Paul, and Barnabas, in their various travels and labors from Jerusalem to Babylon, and from Antioch to Rome. And although, in one instance, Paul thought him censurable, yet he afterwards repeatedly mentioned Mark in terms of unqualified esteem and friendship. 2 Tim. 4: 11. Phil. 24.

Mark's gospel was written at Rome, about the year of our Lord sixty-four, at the request of Jewish converts and others in that city, and according to the testimony of early fathers, under the eye and supervision of Peter. He was at that time the companion and assistant of that apostle, as a public teacher, interpreter, and amanuensis. That Peter dictated, or at least superintended the gospel of Mark, is corroborated by the plain and particular account of Peter's denial, while the other evangelists relate with as little aggravation as was consistent with truth, adding, that afterwards he *went out and wept bitterly*, whereas Mark only says, *when he thought thereon he wept.*

After the completion of his gospel, Mark went into Egypt, and raised up a church at Alexandria, over which he presided as their minister for many years. His labors were also extended widely into the surrounding country, and he sustained a very distinguished example of the religion which he preached. Having survived both Peter and Paul, he fell a victim to persecution, and suffered martyrdom at Alexandria, in the reign of Nero.

LUKE.

St. Luke was a Gentile convert to the Christian religion. His native place was Antioch in Syria, a city famous for institutions of learning. In these seminaries he was liberally educated, and became a physician by profession. His subsequent conversion probably occurred under the preaching of Paul, who commenced his regular ministry at Antioch, and remained there a whole year. Acts 11: 26. He became the companion of Paul in all his travels, sometimes acting as his messenger to the churches, and continued with him during his imprisonment at Rome, and until the martyrdom of the apostle in that city. In his epistle to the Corinthian church, St. Paul refers to Luke as "the brother whose praise is in the gospel throughout all the churches." II. Cor. 8: 18. So says Ignatius, minister of the church in Antioch, and a cotemporary with them both.

As Mark composed his gospel under the inspection of St. Peter, so Luke wrote his under that of St. Paul. Both were written about the same time. The former at Rome, and the latter in Greece. Mutilated and fabulous accounts concerning Christ, his disciples, and religion, began to be circulated. And it appears to have been the object of Luke to collect the facts from eye witnesses, and other authentic sources, into a body, to edify Christians, and to preserve them from error and superstition. No man was more capable, or had better opportunities of doing this than Luke. The method which he adopts is a classification of events, without any regard to chronological order. The Acts of the Apostles, also, are from his pen. Both are addressed to Theophilus, a Greek nobleman, and with the same title which Paul applies to Felix and Festus.

The style of St. Luke is chaste and elegant, lofty and sublime, yet clear and perspicuous, flowing with an easy and natural grace. In description, like the modern Scott, he draws to the life, and presents his subject like a picture before us. What child can read the third chapter of St. Luke's gospel without raising the tone of his voice, and entering into the spirit of the writer. In short, as a historian, he was faithful in his relations, and eloquent in his writings; as a minister, careful and diligent for the good of souls; as a Christian, devout and pious; and he crowned all the rest by laying down his life for the testimony of that gospel which he had both preached and published to the world.

JOHN.

This evangelist, the brother of James, was of Jewish parentage. They were the children of Zebedee and Salome, and brought up by their father in the business of fishermen, about the lake of Tiberias, otherwise called Gennessarette.

John became, at first, a disciple of the Baptist, and afterwards a follower of the Messias, who selected him and eleven others to be, in a peculiar sense, his twelve disciples. He was the youngest of them all, being at that time twenty-five years of age. He was favored by an unusual intimacy with our Lord, arising, perhaps, from the natural vivacity and simplicity of his character, the circumstance of being the only one of the twelve younger than his master, and possibly, also, from being his near relation.

John was present at all the most extraordinary scenes related in our Saviour's history, and the only one of his twelve disciples known to be present at his crucifixion. At that time our Lord committed the protection of his afflicted mother to the care of this disciple, who took her to his own home, in Jerusalem, for the remainder of her life, a period of fifteen years. After this duty was discharged, John went forth into Asia Minor, the field of labor allotted to him by the united council of the apostles, and established a great number of Christian churches. While diligently engaged in propagating Christianity, and watching over the churches in Asia, and about thirty years after the ascension of our Lord, a persecution broke out against the Christians under the Roman Emperor Domitian. By his orders, the apostle was arrested, carried to Rome, and thrown into a caldron of burning oil. Here the miraculous interposition of God was exhibited to protect his servant, and he came out of the fire uninjured. Domitian being unable to kill the apostle, banished him to Patmos, a barren island in the Ægean sea. The emperor died soon after this event, and his successor released John from banishment, who then returned to his labors in the church at Ephesus. Here he continued to reside afterwards, outlived all the other apostles, and died a natural death at the advanced age of one hundred years.

The gospel of John was written later than any of the books of the other New Testament writers, and probably after the decease of all the other apostles. It was evidently designed to record transactions which were omitted in the other gospels, and to oppose the heresies which had arisen in some of the churches. The events of Christ's ministry, before the imprisonment of John the Baptist, are furnished almost entirely by the gospel of John, and a part of the sixth, together with the five following chapters, is entirely new matter. His gospel is obviously supplemental to the others, and does not in any particular contradict, but on the other hand, confirms them all.

The three epistles bearing his name, together with the book of Revelations, were written by this apostle late in life; the last of which gives him the appellation of the New Testament prophet.

QUESTIONS

ON THE GOSPEL HARMONY.

To the Reader. In compiling the following questions, it was intended, generally, to avoid such as might be answered by a monosyllable or the text itself, and to lead the attentive reader to a wider compass of thought. And it is not expected that Bible classes will be confined to these questions only, but will go into as large a survey of the subject as time and opportunity will permit.

LESSON 1.

Luke's Preface. Luke 1: 1—4.

1 What is the gospel? Who was Luke?
When and where did he write his gospel?
Who had written gospels before him?
By whom were the things contained in them believed?
What were those things to which Luke alludes?
2 How were those facts made known to Luke?
Who were the eye-witnesses?
In what sense were they the ministers of the Word?
From what time did their ministry begin?
3 Had Luke seen the gospels of Matthew or Mark?
Did he copy any part of his gospel from theirs?
To whom did Luke address his gospel?
Who was Theophilus, and what is meant by the name?
What title did Luke give to him? [Same Greek word, Acts 24, 3.]
In what order has Luke written his gospel?
Why do the gospels differ in their order of events?
What proof is there that Luke's gospel was inspired?
In what respect were the four evangelists inspired?
4 Why did Luke address his gospel to Theophilus?
What were those things in which he had been instructed?

What other book is addressed to him?
Were there any printed books printed at that time?
When was the art of printing invented?
When was the Bible first printed?

LESSON 2.

JOHN'S PREFACE. John 1: 1—18.

1 What is meant by the Word?
How early and with whom did he exist?
What was his other name?
2 Why is the co-existence of both here repeated?
3 What was created by him?
4 Who was the origin of life?
5 What is the light that shineth in darkness?
To what time does the writer refer?
6 What John is here spoken of?
How was he sent from God? John 1: 33.
Was he foretold in the prophecies? Matt. 11: 14.
In what passage of the Old Testament?
7 What was the great object of John's mission?
Where did he preach?
Did all men believe his preaching?
8 Who is meant by "that light"?
Was John a prophet? Matt. 11: 11.
9 How do we know that Christ is the true light?
In what sense does he enlighten every man?
10 Where did Christ live?
Did the people acknowledge him as their Creator or Redeemer?
11 Was Christ a Jew, or a Gentile?
To whom did he preach?
Did the Jews honor him?
What is the difference between a Jew and an Israelite?
12 What is meant by receiving him?
How did he give them power to become the sons of God?
Whose children were they before?
13 What is meant by a spiritual birth?
Who causes the spiritual birth?
14 Was Christ truly a man, like other persons?
Did he grow in knowledge and stature? Luke 2: 52.
What glory was seen in Christ's person?

What is meant by "grace and truth"? (See Greek.)
15 What John is here spoken of?
Of whom did he speak?
How did Christ come after John?
How was he before him?
What relation was John to Christ? Luke 1: 36.
16 What is meant by Christ's fulness? Who is the speaker in this verse?
How did all receive it?
What is the sense of the expression "grace for grace"?
17 From whom was the law derived?
When did Moses publish it?
How do grace and truth differ from the law?
18 Has any man seen God? 1 Tim. 6: 16. Ex. 33. 20.
If Christ be God, how can this be?
Who is the only begotten of the Father?
How did he declare the Father?

LESSON 3.

AN ANGEL APPEARS TO ZACHARIAS. Luke 1: 4—25.

5 What period is here referred to?
Was Herod a Jew, or a Gentile? Josephus' Antiq. book 17, chap. 13.
Who made him king of Judea?
Of what religion was Zacharias a priest?
What is meant by the course of Abia? 1 Chron. 23: 6.
To what family did Zacharias and Elizabeth belong?
6 What character did they possess?
Does "the Lord" mean our Lord Jesus Christ?
Were they without sin? 1 Kings 8: 46.
7 How many children had they?
Were they old, or middle aged persons?
8 When and where did Zacharias execute the priest's office?
What is meant by "the order of his course"?
9 What is the meaning of the word "lot"?
What is incense? Ex. 37: 29.
Was this Solomon's tempel?
In what part of it was incense burnt? Ex. 40: 5.
10 What multitude was assembled?
Where were they praying?

What was Zacharias doing at this time?
11 To whom did the angel appear?
12 How was Zacharias affected at the sight?
13 How did the angel compose him?
What prayer does the angel refer to?
When was it probably offered?
14 Why should many rejoice at the birth of John?
15 How was he to be great in the sight of God?
What is it to be filled with the Holy Ghost?
Are men naturally depraved? Ps. 58 : 3. Eph. 2 : 3, and 1 Cor. 2 : 14.
16 Who were the children of Israel?
How were they turned away from the Lord their God?
17 Whose spirit and power was John to possess?
Who was Elias?
What kind of reformation was John to effect?
For whom was John to prepare the people?
17 Why did Zacharias require more assurance of the angel's veracity?
19 How did the angel grant it?
Who was Gabriel? Daniel 8 : 16, and 9 : 21.
20 What testimony did the angel superadd?
Why was Zacharias struck dumb?
21 What people are here referred to?
22 How did they discover that Zacharias had seen a vision?
23 What is meant by "the days of his ministration"?
Where was the home of Zacharias?
24 How long did Elizabeth remain secluded?
25 What exercise of heart does she express?
To what reproach does she refer?

LESSON 4.

AN ANGEL APPEARS TO MARY. Luke 1 : 26—38.

26 In what part of Palestine was Galilee?
How far north of Jerusalem was Nazareth?
How long was this after Gabriel's appearance to Zacharias?
27 What is meant by "espoused"?
What by "the house of David"?
28 How was Mary highly favored?
In what sense was the Lord with her?
29 What was it that troubled her?

30 How did the angel allay her fears?
What is it to find favor with God?
31 What blessing did the angel promise? Is. 7: 14.
What is the import of the name JESUS?
32 What is meant by "the Son of the Highest"?
What throne does the angel speak of? Is. 9: 6, 7.
In what sense was David the father of Jesus?
33 Over what people was he to reign? } Dan. 7: 13, 14, 27.
What kind of kingdom is intended? }
34 What question did Mary put to the angel?
35 What was his answer?
Is the Holy Ghost God? Acts 5: 3, 4.
36 How were Mary and Elizabeth related?
To what tribe did Mary belong?
Why did the angel refer to Elizabeth?
37 What doctrine is here stated?
38 What is intended by "the handmaid of the Lord"?
To whom does Mary express submission?
Did she believe this to be a message from God?

LESSON 5.

MARY VISITS HER COUSIN ELIZABETH. Luke 1: 39—56.

39 In what part of Judea was the hill country?
What city is probably meant?
At what distance was it from Nazareth?
40 What was the cause of this visit?
What is meant by Mary's salutation? Ver. 41.
41 How did this address affect the mind of Elizabeth?
What divine manifestation was made to her?
42 What was her reply?
Was this the dictate of her understanding only?
How does her address and that of the angel compare?
43 Why did she call Mary the mother of her Lord?
What virtue does Elizabeth exhibit?
44 Was this a private interview?
45 Who is pronounced blessed?
Why is she called blessed?
How was her faith to be rewarded?
When were the things promised made known to Mary?
46 Of which person in the Trinity does Mary speak?

What emotions does she express?
47 What is meant by "spirit" in this place?
48 Who regarded her low estate?
What is meant by her "low estate"?
Why would all nations call her blessed?
49 From whom does she acknowledge favor?
What attributes does she ascribe to him?
50 What sort of fear is here spoken of?
Are not wicked men afraid of God?
51 How had God showed strength with his arm?
How had he scattered the proud?
52 What mighty ones had he put down?
Whom had he exalted?
53 Who are the hungry? Ps. 107 : 5. Matt. 5 : 6.
Who are the rich? Rev. 3 : 17.
54 Who is meant by his servant Israel?
What mercy had God remembered?
55 Where are the promises to Abraham? Gen. 17.
Who are Abraham's seed? Gal. 3 : 29.
56 With whom did Mary abide?

LESSON 6.

JOHN THE BAPTIST. Luke 1 : 57—66.

57 What promise was fulfilled by this event? Verse 13.
When was John's appearance foretold? Mal. 3 : 1.
58 How had the Lord showed mercy to Elizabeth?
Why was this a cause for rejoicing? [17.
59 When and by whom was circumcision instituted? Gen.
At what age was it to be performed?
At what place was it done?
Was a name then given to a child? Gen. 21 : 3, 4.
Who had agreed to call this child Zacharias?
What rite succeeded to circumcision, after the resurrection of Christ? Gal. 2 : 3.
Wherein do circumcision and baptism agree? Acts 8 : 37. Rom. 4 : 11. Col. 2 : 11, 12.
Wherein do they differ? Acts 15 : 10. Gal. 3 : 26—29.
60 Why did his mother object to the proposed name?
Why did she prefer the name of John?
What is the meaning of the word?

61 Why did the friends present object to "John"?
64 Why did they communicate with Zacharias by signs?
For what object was this done?
Who are meant by John's kindred?
63 In what manner did Zacharias ask for a writing-table?
Why did he write that his name *was* John?
Wherefore did the friends marvel?
64 When was speech restored to Zacharias?
By whom was this foretold?
What was the cause of his being deprived of speech?
Whose prerogative is it to give and take away speech? Is. 35: 6. Matt. 9: 33.
65 What kind of fear is here spoken of? Acts 2: 43.
Why were these sayings noised abroad? Mark 9: 11.
Is it proper to tell of the mercies of God to us? Mark 5: 19.
How long was it before this that any direct message of God to the Jewish nation is recorded? Ans. Over 400 years.
66 What is meant by "hearts" in this place?
How was the hand of the Lord with the child?

LESSON 7.

PROPHECY OF ZACHARIAS. Luke 1: 67—80.

67 In what sense is "prophesied" here to be understood?
Whose prophecy did Zacharias explain?
Did prophets alway understand their prophecies? 1 Pet. 1: 11.
68 What emotion did Zacharias manifest?
Why were the Israelites called the people of God?
What is meant by redemption? Ex. 13: 13. Numb. 18: 15.
69 What is intended by a "horn of salvation"? Ps. 18: [2, and 2 Sam. 22: 3.
How was Christ raised up in the house of David?
70 What prophets are here referred to? [See Jer. 23: 5, 6. Dan. 9: 24. Luke 24: 44.]
71 What kind of enemies are spoken of? Jer. 30: 10, 11.
By whom was the Israelitish nation hated?
72 Who was to perform the mercy promised?
What was the promised mercy? Gen. 28: 14.

What covenant is referred to? Gen. 22 : 16—18.
73 What oath was this? Gen. 27 : 16—18.
What do you understand by the oath of God?
74 Were the promised blessings unconditional? Lev. 26 : 14—42.
What is here intended by the word fear?
How has the promise been accomplished?
75 What is the difference between holiness and righteousness?
Is the service here required perpetual?
76 What child is spoken of?
Who is meant by "the Highest?"
Was John acknowledged to be a prophet? Mark 11 : 32.
How is he spoken of in the Old Testament? Mal. 3 : 1, and 4 : 5.
77 Who was to give knowledge of salvation?
How did the Jews expect salvation before this?
What is meant by "remission of sins"?
78 How does the mercy of God appear in it?
What is meant by "the day-star from on high"?
79 Who were they that sat in darkness?
How is "light," here to be understood?
Which is the way of peace?
80 What is meant by waxing "strong in spirit"?
In what sense was John in the deserts?
At what age did he enter upon his ministry?

LESSON 8.

An Angel appears to Joseph. Matt. 1 : 18—25.

18 Where else is it said that Mary was espoused to Joseph?
Was this before or after Mary's visit to Elizabeth?—Luke 1 : 39.
19 Why is Joseph called the husband of Mary?
How might she have been a public example? Lev. 20 : 10. Deut. 22 : 21.
Why was Joseph unwilling to expose her?
How could he lawfully conceal her? Deut. 24 : 1.
20 Had Joseph determined what to do?
From whom did he obtain direction?
What was the purport of the angel's command?
21 Why was Joseph required to name the child?

What is the signification of "Jesus"?
Who are meant by "his people"?
22 Who is the speaker in this verse?
To what prophet does he refer?
23 What passage in Isaiah is quoted? Is. 7: 14.
How does the quotation vary from the original?
What is the meaning of "Immanuel"?
24 Why did Joseph obey the mandate?
In what way did he obey it?
May any instruction be derived from our dreams? Job 33: 15.
25 Did Joseph and Mary live together after this?
Had they other children afterwards? Matt. 13: 55. Acts 1: 14, and 1 Cor. 9: 5. Josephus' Antiquities, book 20, chap. 9.

LESSON 9.

JESUS' BIRTH AND GENEALOGY. Luke 2: 1—7.

‖ Luke 3: 23—38. Matt. 1: 1—17.

1 In what year of the world was this?
What is meant by "all the world"?
Who was Augustus Cæsar?
What was to be done under his decree?
How did the decree affect Judea?
2 How did this taxing differ from that referred to in the first verse? Josephus' Antiq. book 18, chap. 1.
Where was Syria situated?
Who made Cyrenius governor of Syria? Jos. book 18, chap. 1.
3 What part of the people went to be enrolled?
What is meant by *every one's own city*?
4 How far did Joseph go to be enrolled?
Why was Bethlehem called the city of David?
What prophet foretold the birth of Christ there? Micah 5: 2.
5 Why is Mary here called the *espoused* wife of Joseph?
Is it probable her child was enrolled with the family?
6 Why were they detained at Bethlehem?
7 What is meant by swaddling clothes?
What kind of tenement was the *manger*?
Why was there no *room* for them in the inn?
Whose genealogy is found in Matthew?

Whose is that contained in Luke?
How does Mary's descent from David appear?

LESSON 10.

AN ANGEL APPEARS TO THE SHEPHERDS. LUKE 2:8—20.

8 What country was this?
What was the business of shepherds? Gen. 46:32—34, and 1 Sam. 16:11, 17, and 17:15.
Why did they watch their flocks by night?
9 How do you understand the angel "came upon them"?
What was the glory that shone around them? Acts 9:3.
What kind of fear did they feel?
10 What was the angel's message?
From whence did he bring glad tidings?
To whom were the tidings sent?
To what nation did the shepherds belong? v. 11, 15, 19.
What prediction may accord with the angel's message? Isa. 9:6, 7.
11 In what sense was the Savior born *to them*?
What was the name of the city of David?
Why did the angel call him *Christ?*
What is the meaning of the name? John 1:41.
When was this title *first applied* to the Messiah?
What prophecy was fulfilled by his birth at Bethlehem? Micah 5:2.
12 How did the angels point out the child to the shepherds?
13 What is meant by the "heavenly host"? Ps. 103:20, 21.
Did they appear to the shepherds? v. 15.
In what *manner* did they praise God?
14 What awakened the praise of the angels?
What is meant by the phrase "in the highest"?
15 What became of the angels?
Did the shepherds believe the angel?
To whom did they ascribe their information?
16 Why did they go in haste?
What was the result of their search?
17 What did they publish abroad?
Why did they wait till they had seen the child?
18 What effect had their relation on those who heard it?
Was the message of the angel fully understood?

19 Why did Mary keep these things to herself?
What is meant by the expression "pondered them in her heart"?
20 To what place did the shepherds return?
What sort of worship did they offer?

LESSON 11.

The Circumcision of Jesus, and his Presentation.

Luke 2: 21—38.

21 At what age was the rite of circumcision performed? Lev. 12: 3.
Which of the angels is here mentioned?
22 Which were the days of purification?
Who brought the child to Jerusalem?
In what sense was he presented to the Lord? Ex. 13: 2, 12, and 22: 29.
23 How were the first-born redeemed? Ex. 13: 13, and 34: 20. Num. 18: 16, 17.
Who were their substitutes? Num. 3: 11—13, and 8: 5—18.
24 Who offered this sacrifice?
Where is it required? Lev. 12: 6—8.
Is there any other evidence that Joseph and Mary were poor?
25 Is there any proof that Simeon was an aged man?
What is meant by the consolation of Israel?
26 What attribute is here ascribed to the Holy Ghost?
How do you understand the expression "should not see death"?
27 What brought Simeon to the temple?
What two objects led Joseph and Mary there?
28 Whom did Simeon take in his arms?
Was he conscious that this child was the Messiah?
29 Whom does Simeon address?
Does he speak of departing from the world, or the temple?
30 What promises were now fulfilled? v. 26, and Is. 49: 6, and others.
31 What person is spoken of here? Acts 26: 26.
32 Where else is the Messias called a light? Is. 42: 6, and 49: 6. John 1: 7. Acts 13: 47.
In what peculiar sense was he a light to the Gentiles?

How was he the glory of Israel?
33 What is the import of the word *marveled?*
34 What is meant by Simeon's blessing them? Heb. 11 : 21.
How was Christ to occasion the fall of many? Rom. 9 : 33.
How was he to occasion the rising of others? 1 Cor. 1 : 24.
How does "sign" differ from the same word in verse 12? Acts 28 : 22.
35 How was the prediction in this verse fufilled?
What was to reveal the thoughts of many hearts? Is. 23 : 29.
36 What other prophetesses are mentioned in the Bible? Ex. 15 : 20. Jud. 4 : 4. 2 Kings 22 : 14. Acts 21 : 9.
To which of the twelve tribes did Anna belong?
How many years had she lived in a single state?
37 Did she live in the temple?
What was her business there? 1 Tim. 5 : 5.
38 What awakened her thanksgiving?
Of whom did she speak?
What redemption was expected?

LESSON 12.

VISIT OF THE WISE MEN FROM THE EAST. Matt. 2 : 1—12.

1 Which Herod was this? Josephus' Antiq. book 18.
Over what people was he king? (See lesson 3.)
Who were the wise men?
Why did they go particularly to Jerusalem?
Why did they not understand the prophecies?
2 Why did they inquire for the new born king of the Jews?
Where were they when they saw the star?
What is meant by worship in this place?
3 What did Herod hear that troubled (agitated) him?
Why was he troubled at the circumstance?
How were the pious Jews in Jerusalem affected?
4 Why did Herod assemble *such* a council?
What was his secret motive in doing so?
Is it probable he believed the Jewish scriptures?
5 By what means was an answer prepared?
What passage in the prophecies was quoted? Micah 5 : 2. See John 7 : 42.

6 Was there any other Bethlehem in Palestine? Joshua
[19 : 15.
How are the quotation and original to be reconciled?
7 Why did Herod consult the wise men privately?
Why inquire of them when the star appeared?
8 Did Herod believe the prophecy?
How did he attempt to defeat it?
What evidence is there that he acted hypocritically?
9 What was the star here spoken of?
Had it continued shining without intermission?
10 Why did the wise men now rejoice?
11 Was this the house where Jesus was born?
What was his probable age at this time?
What sort of worship was presented?
Why did the wise men bring their treasures?
What are frankincense and myrrh?
12 Why were they forbidden to return to Herod?
Are men warned of God at the present day?

LESSON 13.

FLIGHT INTO EGYPT. RETURN. HEROD'S CRUELTY.

Matt. 2: 13—23. || Luke 2: 39.

Note. *Luke passes over the events contained* in *this lesson.*

13 In what direction was Egypt from Bethlehem?
About what distance from it?
14 How soon did Joseph obey the angel?
Why did he depart by night?
How could he bear the expense of the journey?
15 How long did he probably stay in Egypt? Jos. b. 17.
In what year did Herod die?
What passages in the prophets are meant?* Hos. 11: 1.

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* References are made in various parts of the Bible to prophets whose writings are not preserved as a portion of the sacred scriptures. The following are the names of some of them.
Jasher: see Joshua 10: 13, and 2 Samuel 1: 8.
Gad: see 1 Chron. 29: 29.
Nathan: see 1 Chron. 29: 29, and 2 Chron. 9: 29.
Iddo: see 2 Chron. 9: 29, and 12: 15, and 13: 22.
Abijah: see 2 Chron. 9: 29, and 1 Kings 11: 29, and 14: 2.
Shemaiah: see 2 Chron. 11: 2, and 12: 5, 15.
Jehu: see 1 Kings 16: 1—7, and 2 Chron. 19: 2, and 20: 34.

16 How was Herod mocked by the wise men?
Were children of both sexes ordered to be slain? Some ancient copies of the New Testament say *males*.
Why did Herod limit the age of the victims?
17 What prophet is referred to here?
What passage in his prophecy was fulfilled? Jer. 31 : 15
18 How far were Bethlehem and Ramah apart? Gen. 35: 16—20.
Why is Rachel spoken of here?
19 How did Joseph know that Herod was dead?
What angel was this? v. 13.
20 What country was the land of Israel?
What persons beside Herod are intended?
21 In what manner did they travel?
How long may they have been on the way?
22 Who was Archelaus?
In what part of his father's kingdom did he reign?
Why was Joseph afraid of him?
How many times was Joseph visited by an angel?
23 Under whose jurisdiction was Galilee at this time?
When had Joseph lived at Nazareth before?
Was it his design to fulfil the prophecies?
What prophets are supposed to be referred to here? * Num. 6 : 13. Jud. 13 : 5. 1 Sam. 1 : 11. Amos 2 : [10—12.
What persons were called Nazarenes?

LESSON 14.

Jesus goes to the Passover, being twelve years old.

Luke 2 : 40—52.

40 In what sense did the child wax strong in spirit? Luke 1 : 80.
What kind of wisdom is here spoken of? Is. 11 : 2.
What is meant by grace in this passage?†
41 What was the passover, and when instituted? Ex. 12 : 1—20.
By what other name was this feast called? Luke 22 : 1.
At what time of the year was it celebrated?
Was it celebrated at Jerusalem only? Ex. 9 : 5. Deut. [16 : 7.

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* See note on preceding page.

† The same original word translated favor in the 52d verse.

42 Is it certain that Jesus did not attend it before? Ex. 23:14, 17, and 34:23.
What custom is alluded to here?
43 How long was the passover continued? Lev. 23:5—8.
To what place were they returning?
44 Why might they think that Jesus was with them?
How long did they remain under the mistake?
Who composed the company?
45 What did Joseph and Mary then do?
How do parents feel when their children are lost?
46 How are these three days reckoned? (Scott's Notes.)
Who were the doctors here mentioned?
Did Jesus probably receive instruction from them?
47 What impressions were made by this interview?
48 At what were his parents amazed?
Does Mary's question imply any reproof?
49 Does the reply impute any fault?
May the word "Father" involve a double meaning?
50 Why did not his parents understand his reply?
51 How did he acknowledge their parental authority?
What is meant by "all these sayings"?
52 Was Jesus' growth in body and mind supernatural?
What is it to be in favor with God and man?
Is there any history of Jesus during the next 18 years?

LESSON 15.

MINISTRY OF JOHN THE BAPTIST. Luke 3:1—18.
‖Matt. 3:1—12. Mark 1:1—8.

1 Who was Tiberius Cæsar?
Who were governors of Judea between Archelaus and Pilate? Josephus' Antiq. book 18: chap. 2.
Which Herod is spoken of in this verse?
Where was Philip's jurisdiction situated?
Who was Lysanias?
Under what authority did these governors rule?
2 Were there two high priests at one time?
What other proof is there that John was a messenger from God? Matt. 11:14. John 1:6, 33.
In what part of Judea was the wilderness?
What was John's food and clothing?

3 What was the extent of the country about Jordan?
What other baptism had been taught? Mark 7: 1—9.
How was remission of sins to be obtained? Josephus' Antiq. book 18, chap. 5.
4 What passage of the Bible is here quoted? Is. 40 : 3.
To what person does it refer?
5 How are the figures in this verse to be applied?
Are these the words of Luke, or Isaiah?
6 What is meant by "all flesh"?
Has this part of the prophecy been fulfilled?
7 From what places did the people flock to John?
What persons does he particularly address?
What wickedness in them does he rebuke?
Was the whole multitude baptized? (Chap. 7: 30.)
8 Did John refuse baptism to any who applied?
What preparation was made by such?
What heresy among them is condemned?
9 Is the term "trees" to be applied to men or doctrines?
What is meant by good fruit?
10 Were the people convicted? Acts 2: 37.
What is meant by conviction?
11 What virtue is here enjoined?
12 Who were the publicans?
13 What duty is pointed out to them?
14 What is meant by violence in this verse?
Does John's address justify the profession of arms?
15 What expectation is here meant?
Had Jesus probably remained in obscurity hitherto?
Who asked John if he was the Messias? Acts 1: 19—24.
16 Whom did John call his superior?
What is meant by baptism with the *Holy Ghost*, and with *fire?*
17 What instrument is here mentioned?
How is the figure to be applied?
What result is here declared?
What attributes of deity are implied?
18 Upon what topics did John preach?
What evidence is there in this lesson that Luke copied from Matt.? Compare Matt. 3: 3 with Luke 3: 4,
" 7—10 " 7—9.
" 11—12 " 16—17.

LESSON 16.

THE BAPTISM OF JESUS. Matt. 3 : 13—17.

‖ Mark 1 : 9—11. Luke 3 : 21—23.

13 From what place in Galilee did Jesus come?
How far was it from Bethabara? John 1 : 28.
What was his age at this time? [4 : 3.
At what age were priests qualified for office? Num.
By what *rite* were they initiated? Ex. 40 : 12. Lev. 8 :
6. Heb. 10 : 22, and 1 Peter 3 : 21.
Why did Jesus apply to John for baptism?
14 Why was John surprised at his coming?
Was he acquainted with Jesus? Ex. 34 : 32. Deut. 16 :
16. Luke 1 : 80. [1 : 13—33.
Did he know his official character before this? John
Why did he feel the need of baptism himself?
15 Did Jesus receive the baptism of repentance?
Is baptism a *ceremony* merely?
How did Jesus' baptism fulfil all righteousness?
How did the baptism of John and Jesus differ? Luke
3 : 3. John 4 : 1. Acts 8 : 16.
How does ours differ from theirs? Matt. 28 : 19.
16 How were the heavens opened?
Who saw the Spirit descending?
In what act of devotion was Jesus engaged? [3 : 6.
What did others do when they were baptized? Luke
17 In what other instances was Jesus honored with a voice
from heaven? Matt. 17 : 5. 2 Peter 1 : 17. John
12 : 28.
Whose voice was it?
Who were witnesses on those occasions?

LESSON 17.

THE TEMPTATION OF JESUS. Matt. 4 : 1—11.

‖ Matt. 1 : 12, 13. Luke 4 : 1—13.

1 By what Spirit was Jesus led into the wilderness? Matt.
6 : 13.
What was his probable motive in going there? Matt.
14 : 23. Luke 6 : 12, and 22—39.

What is here meant by temptation?
Who is the devil? John 8 : 44. Jude 6. Rev. 12 : 7—10.
By what other beings was Jesus surrounded?
2 Was Jesus tempted during the forty days?
How does it appear that he ate nothing?
What name does Mark give to the tempter?
3 How did he know the claim of Jesus to be the Son of God?
Was this a *challenge* to prove this claim, or advice to exert his divine power, and satisfy his hunger?
4 What passage is referred to in reply? Deut. 8 : 3.
How does the text apply to the case?
In what way are we to live and prosper?
5 Who gave to Satan the power here exercised? Job 1 : 12.
Which was called the holy city?
What was a pinnacle of the temple?
6 Was this proposal intended to irritate the sufferer, or to induce him to substantiate his new title, or to break away from the society of his adversary?
With which text does Satan urge this proposal? Ps. 91 : 11, 12.
Would the part he omits affect his argument?
7 What passage did Jesus quote in reply? Deut. 6 : 16.
How does it meet the temptation?
8 Is power ever given to Satan to work miracles? Matt. 7 : 22, and 2 Thes. 2 : 9. Rev. 13 : 14, and 16 : 14, and 19 : 20.
Was this scene an illusion or a reality?
Ought we to be convinced by miracles alone? Deut. 13: 1—5 (Scott's Marg. Ref.) Is. 8 : 19, 20. Mark 13 : 22, and 1 Cor. 13 : 2. Gal. 1 : 8.
Do they *authenticate* a matter, or only *confirm* it? Mark 16 : 20. Acts 14 : 3. Heb. 2 : 3, 4.
9 Recite a text to prove Satan the god or prince of the world? John 14 : 30, and 16 : 11, and 2 Cor. 4 : 4. Eph. 2 : 2.
How does he say he obtained absolute dominion?
What circumstance favored his assertion?
Was the *worship* proposed an *admission* of Satan's pretensions, or that *honor* which is due to God only?
10 With what text was the tempter finally baffled? Deut. 6 : 13.
How did Satan perceive that he was discovered?

Is it probable that he understood the complex character of Christ before this?
11 Did the devil renew his temptation afterwards? Heb. 4 : 15.
Where are the angels called ministering spirits? Ps. 34 : 7. Heb. 1 : 14.

LESSON 18.

John Baptist's Testimony. John 1 : 19—34.

19 What is meant by the record of John?
What is the difference between priests and Levites?
Why were *they* selected to go to John?
By what *authority* were they sent?
To what place did they go? [3 : 15.
20 Why did they ask John if he was *the Messias?* Luke
What trait of character does John here exhibit?
21 *How* did the Jews expect Elias would re-appear? Matt. 17 : 10. Mal. 4 : 5.
How does John's answer accord with Matthew 11 : 14.
To what prophet do *they* refer? Deut. 18 : 15—19. John 6 : 14, and 7 : 40, 41. Acts 3 : 22.
Who are called prophets in the Bible? Amos 3 : 7. Ex. 7 : 1. Titus 1 : 12. [17 : 19.
22 *Why* did the Sanhedrim send this deputation? Acts
Who were the Sanhedrim?
23 To what passage does John refer? Is. 40 : 3.
How was this prediction fulfilled by John? [1 : 17.
How did he learn that he was designated in it? Luke
24 Who were the Pharisees?
25 Was John's authority to baptize *merely*, questioned?
If not, what was the chief object of inquiry? Acts 17 : 19.
26 How is this an answer to the question?
Was this before, or after the temptation?
To whom does John refer them?
27 In what sense did Jesus come after John?
How and by whom was he preferred before him?
28 What *things* in particular are meant?
On which side of Jordan is Bethabara? v. 43, and John 3 : 26, and 10 : 40.

29 From what place, or scene, was Jesus coming? Mark 1:12.
Why did John call Jesus the Lamb of God? Is. 53:7.
How doth he take away the sin of the world?
Were the legal sacrifices designed for the Israelites, or for all nations?
30 When was the declaration made to which John refers?
Of what man does he speak?
31 Was Jesus *personally* known to John? Deut. 16:16.
How was he made manifest to Israel?
32 Of what spirit does John speak?
To what time does he allude?
How long before this was it? Mark 1:13.
33 Who sent John to baptize? v. 6.
How did Jesus baptize with the Holy Ghost?
34 What evidences are here combined to prove that he was the Son of God?

LESSON 19.

Jesus' Conversation with John's Disciples.

John 1:35—51.

35 Who were John's disciples?
36 To whom does John address himself?
37 What was their motive in following Jesus? (Bib. Dic.
38 What is the meaning of "Rabbi?" Matt. 23:7, 8.
39 What time of our day was this? (Scott's Notes.)
40 What was Andrew's occupation? Matt. 4:18.
41 How is the word "*first*" to be understood? Gr. text.
Why did he seek for Simon?
Who should follow this example?
42 Where was this interview? v. 39.
How could Jesus call Simon by name?
How was this calculated to affect him?
What new name did Jesus give him?
43 From what place did Jesus depart?
Did he meet with Philip accidentally, or go forth purposely to find him? Greek text.
What is intended by "follow me?"
44 Where was Bethsaida?
How far was Philip from home?

Why is he distinguished as *of Bethsaida*? John 12 : 21. Acts 6 : 5, and 21 : 8.

45 To whom does Philip refer besides himself?
Where does Moses speak of Christ? Deut. 18 : 15—18.
What name does he give him?

46 Had Nathanael any personal knowledge of Christ?
Why did he express surprise? Acts 24 : 5.

47 Who are true Israelites? Ps. 32 : 2. Rom. 2 : 29.
What is meant by *guile*?

48 Why did Nathanael ask this question?
Was it answered directly, or indirectly?
What effect had the reply upon Nathanael?

49 How does it appear that he was acquainted with the scriptures? v. 45.
Are such persons most likely to believe the truth?

50 For *what* is Nathanael commended?
Was it the exercise of his intellect, or his heart?
What greater things are referred to?

51 To whom does Christ here speak?
What scene is here spoken of? Acts 1 : 10, 11.
Did these disciples commence a stated attendance upon Christ from this time? Luke 5 : 1—11. v. 43.
What is the evidence that any were true disciples?
What is the gospel evidence of discipleship?

LESSON 20.

THE MARRIAGE FEAST AT CANA. John 2 : 1—12.

1 From what time is the *third day* computed?
Where was Cana of Galilee situated?
About how far from the home of Mary?

2 In what sense was Jesus *called* there?
What disciples are here meant?

3 Had they no wine, or was it exhausted? v. 10.
What probably occasioned the deficiency?
Why did Mary mention this to Jesus?
What is the import of the reply?*
To what hour does Jesus refer?

5 Why did *Mary* command these servants?
What was her motive in doing so?

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* **The original is thus :** ***Woman, what is that to me or thee?***

6 For what were the water-pots used?
How much did each contain? (Commentators.)
7 To whom did Jesus speak?
Why were the water-pots at this time empty?
8 From what were the servants to draw?
What were they to carry to the governor?
What was the governor of a feast?
9 Why was he ignorant of this transaction?
What was a bridegroom? [Bib. Dic.
How was a Jewish wedding conducted? Matt. 25, &
10 What is here meant by "the beginning?"
What by the phrase "having well drunk."
Why was poorer wine afterwards brought on?
11 Was this the first miracle Jesus wrought?
What other Cana was distinct from this? Josh. 17 : 9.
What glory did Jesus manifest?
Did not these disciples believe before?
12 Which way was Capernaum from Cana?
What is meant by going *down* thither?
What was the distance?
Who were his brethren? Mark 6 : 3.
Why did his mother and brethren go there?
Where was Joseph at this time?

LESSON 21.

JESUS ATTENDS THE PASSOVER AND CLEARS THE TEMPLE.

John 2 : 13—25.

13 What was the Jewish passover?
Where and how often was it celebrated? See lesson 14.
Was this the first passover that Jesus attended after his baptism?
How many passovers did he celebrate after this? Luke 6 : 1. John 6 : 4, and 11 : 55.
14 Why did these traffickers collect in the temple?
How does God look upon those who attempt to cover their avarice under the veil of religion?
What induced the money changers to be in the temple?
15 What is a scourge?
Were these traders within the temple, or only in the outer courts? Josephus, book 6.

Ought Christian churches to be occupied for secular purposes?

16 Who built this temple?
Whom did Jesus call his Father?
At what other time did he clear the temple? Matt. 21: 12. Mark 11: 15. Luke 19: 45.

17 How many disciples had Christ called at this period?
What scripture did they call to mind? Ps. 69: 9.
What may we infer of their religious education?

18 What is meant by *sign* in this place? Ex. 4: 8, 9.
Why did the Jews shift the subject?
Was this request *in itself* reasonable?

19 Did Jesus answer them enigmatically?
What may we suppose was the reason? Matt. 12: 39.

20 How is this computation to be understood? Clarke's notes and Josephus' Antiquities, b. 15 & 20.

21 Did the Jews understand his reply?
By what other sacred writer is the body compared to a temple? 1 Cor. 3: 16, 17.

22 Did the disciples then present understand the reply?
Was the belief of the *eleven* in Jesus' words commenced, or confirmed, after his resurrection?*

23 Is any particular day referred to here? Gr. text.
Were these all true disciples? John 6: 66, 12: 42, 43.
Are these miracles any where recorded? [6: 15.

24 How might Jesus have committed himself to them? John
Why did he not do it?

25 What is meant by the first clause of this verse?
What divine attribute is here assigned to Christ?

LESSON 22.

JESUS' DISCOURSE WITH NICODEMUS.

John 3: 1—10.

1 Is this new subject an illustration of the last?
To what sect did Nicodemus belong?
What was a Jewish ruler?

2 Where was this interview? John 7: 50, and 19: 39.
Why did he come to Jesus *by night*?

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* Most ancient copies of the Greek Testament omit the words *unto them* in this verse.

For what purpose did he come?
Of what miracles does he speak? John 2 : 23.
3 What is meant by the repetition of "verily"?
What doctrine is here taught?
What is here meant by the "kingdom of God"?
4 Why did not Nicodemus understand? 2 Cor. 2 : 14.
Had the question any reference to himself?
5 Is baptism necessary to salvation? Lesson 16, and Mark 16 : 16. Rom. 2: 28, 29, and 1 Pet. 3: 2.
What is it to be born of the Spirit?
How is the declaration to be understood?
6 What is the difference between the natural and spiritual man?
7 What is meant by "marvel"?
Why ought not Nicodemus to marvel?
8 What Spirit is here spoken of?
How do we perceive his operation in ourselves? Rom. 8 : 16. Gal. 4 : 6, and 1 John 5 : 10.
How should we judge of his operations in others? Matt. 7: 16—18. Gal. 5 : 22, 23, and 1 John 3 : 24.
In what respect must we remain ignorant of his operations?
9 Was this a question, or an exclamation?
What was the cause of it?
10 What was a master in Israel?
To what "things" does Christ refer?

LESSON 23.

THE DISCOURSE CONCLUDED.

John 3 : 11—21.

11 Whom does Jesus include with himself?
Of what things did they speak and testify?
To what persons besides Nicodemus does Jesus refer?
Why did they not receive the testimony?
12 What is meant by "earthly things"?
What by "heavenly things"?
What was the object of this question?
13 How is this true as to Moses and Elias?
Who was it that came down from heaven?
In what sense was Christ then in heaven?
14 To what circumstance does Christ allude? Num. 21 : 9.

In what respect was this typical of Christ? [1 : 18, 19.
Why was it necessary that he should be slain? 1 Pet.
15 Did the Jews suppose salvation was for Gentiles?
What is it to believe in Christ?
How does the belief in Luke 4 : 34 differ from this?
What evil is implied in the term "perish"?
16 In what sense did God love a wicked world?
What is implied in *giving* his Son? 1 John 4 : 10.
How were the Old Testament saints saved? Heb. 11 : 13.
17 In what sense was Christ *sent* into the world?
What is meant by "condemn" in this place?
Did God design to save all men by Christ? v. 16.
Could faith save any one if Christ had not suffered?
18 Why is he that believeth *not condemned*?
How are unbelievers condemned already? [and 10 : 14.
For what are the heathen condemned? Rom. 1 : 21,
19 What light is here intended?
What darkness?
What doctrine is here taught?
20 Why do evil doers shun the light? Job 24 : 13—17.
When will they be exposed to it? Eccl. 12 : 14.
21 Why do the righteous seek the light? Matt. 5 : 16, and 1 Peter 2 : 12.
How are their deeds "wrought in God"?

LESSON 24.

JOHN BAPTIZES—JESUS' FURTHER TESTIMONY.

John 3 : 22—36.

22 What "things" are here referred to?
From what place did Jesus depart?
What disciples are here intended?
In what respect did this baptism differ from John's?
23 Where was Enon situated?
Why did John select that place?
In what manner did John baptize? Matt. 3 : 6.
24 What imprisonment is meant?
25 What is meant by "purifying" in this verse?
To what particular did the question relate? Scott.
Did John retain his disciples, or refer them to Jesus? John 1 : 35—40.

26 To whom do John's disciples allude?
At what place did John bear witness?
What were the doubts in their minds?
27 Does John's reply relate to his own inferiority?
To what gifts, powers, or talents, does he refer? 1 Cor.
12 : 8—10, and 28—30.
28 To whom does John address himself?
Of what occasion does he speak? John 1 : 19, and on.
29 What is here intended by the bride and bridegroom?
Isaiah 53 : 5—8. [*anymph.*
Who by the "friend" of the bridegroom? Bib. Dic. *Par-*
What Christian grace does John exhibit?
30 In what sense was John to decrease?
31 Who are meant by the word "all"? Clarke's Notes.
Whom does John place in contrast?
32 To whose testimony does John refer? [John 1 : 11.
Did no one receive the testimony of Jesus? v. 33, and
33 To what persons does John refer?
What peculiar evidence has the believer? 1 John 5 : 10.
34 Does John refer to Jesus, or to himself? [references.
What is the meaning of the last clause? Verse 27, and
35 What special evidences of this are recorded? Matt. 3 :
17, and 17 : 5. [1 : 19.
What is the import of "all things" in this verse? Col.
36 What kind of belief is here spoken of? Acts 8 : 37.
Is eternal life infallibly annexed to it?
What is the portion of unbelievers?

LESSON 25.

JOHN IMPRISONED. Mark 6 : 17—20,

‖ Matt. 4 : 12, 14 : 3, 5. Luke 3 : 19, 20, 4 : 14.

17 Which of the Herods was this?
Whom did he send to take John?
At whose instance was this done? [c. 7.
How was Herodias related to Herod? Jos. Antiq. b. 18,
What government had Philip at this time?
At what place was John imprisoned?
Where was it situated? Josephus' Wars, b. 7, c. 25.
18 Did John reprove Herod before, or after his marriage?
What moral quality did John exhibit in doing so?

What law forbade such marriages?
For what other things did John reprove Herod? Luke.
19 Why was Herodias offended with John?
What prevented her taking his life?
What restrained Herod from doing it?
20 In what sense did Herod fear John?
In what respect did John please him?
What is meant by "observed"? Gr. text.*
What "things" was Herod induced to perform?

LESSON 26.

The Woman of Samaria. John 4: 1—14.

1 How did Jesus obtain this information?
How did he make disciples?
Was it true that he baptized more disciples than John?
2 Was baptism by his order considered as done by himself?
Is it certain that Jesus never baptized any one?
3 Are the ancient and modern boundaries of Judea alike?
When did Jesus go into Galilee before this?
4 Why was it necessary to pass through Samaria?
5 What is the ancient name of Sychar? Josh. 24: 32.
What is the modern name of that city?
Where in Samaria was it situated?
What interesting facts are connected with its history? Gen. 12: 6, 7, and 33: 19. Josh. 24: 32.
6 Why was this called Jacob's well?
What do we learn from Christ being weary? He. 4: 15.
At what time of our day was this?
7 Was this a common employment for females? Gen. 24: 13. Ex. 2: 16. 1 Sam. 9: 11.
8 To what city had the disciples gone?
9 How did she know that Christ was a Jew? Mar. 14: 70.
In what respect had the Jews no dealings with the Samaritans?
Is that the remark of the woman, or of the evangelist?
10 What is here meant by the gift of God? John 3: 16. Rom. 6: 23.

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* The modern use of this word does not give us the sense of the text, which is *protected*.

What knowledge is requisite for seeking it aright?
What is meant by living water? John 7: 38, 39.
How is it to be obtained? Luke 11: 9, 10.
11 Why is *Lord* translated "Sir" in this place, and in verses 15, 19, & 49?*
Did the woman understand this reply?
What may we know of the depth of this well?
12 Why did she claim relationship to Jacob?
Is there any other scripture account of this gift?
13 To what water did Christ refer?
14 What water does Christ give? John 6: 35.
In what sense shall the recipient never thirst?
Who are they that obtain it?
Is the perseverance of the saints taught here?

LESSON 27.

THE WOMAN OF SAMARIA CONCLUDED.

John 4: 15—30.

15 Did this woman understand the import of what Christ had said?
Why did she not comprehend his meaning? 1 Cor. 2: 14.
16 Why did he direct her to call her husband?
17 Was there any confession of blame in this reply?
In what respect was she commended for it?
18 Did Christ reprove her for having had five husbands?
Is there apparent reproof in his remark?
19 Why did she change the subject?
Why did she suppose Jesus to be a prophet?
20 To what mountain did she refer? Judg. 9: 7. Jos. Ant. b. 11, c. 8.
Which of the patriarchs worshipped there? Gen. 12: 7 & 33: 18—20.
Was Jerusalem the appointed place of worship? Deut. 12: 5—11, and 2 Chron. 7: 12.
21 To what period did Christ refer?
How is this declaration to be understood? Mal. 1: 11. 1 Tim. 2: 8.

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* In these and many other cases the original word is only a term of respect.

22 *How* was the ancient worship of that place? 2 Kings 17: 26—34.
What is the meaning of the last clause? Is. 2: 3 & 11: 1.
23 What is the import of "truth" *here?* 1 Cor. 14: 15—20.
In what sense does the Father *seek* such, &c.?
24 What conceptions can we have of God as a spirit?
How must we worship him?
25 How did she learn that Messias was to come?
Does she, or John call him *Christ?*
What race of men were the Samaritans?
26 Had Christ thus spoken of himself before?
Why did he do so in this instance?
27 Where had the disciples been? v. 8.
Why did they marvel that he talked with the woman?
Why did they not ask the reason?
28 What was the cause of leaving her water-pot?
To what city did she go?
29 Is here evidence that her heart was changed?
Did she call him "Christ" or *Messias*?
30 What induced the people to come to Christ?

LESSON 28.

JESUS' DISCOURSE WITH THE DISCIPLES.

John 4: 31—42.

31 What is meant by "meanwhile"?
Was this any thing more than a mere request?
32 What meat does Christ refer to?
33 Of what meat did they suppose he spake?
Did they speak to "one another" privately?
34 How is this figure to be explained?
By whom is this example to be imitated?
What will be the effect of all other food? John 6: 27.
35 At what time of our year was this? Commentators.
Upon what *fields* did he direct them to look?
36 Whom did Christ mean by a reaper?
What wages does he receive?
What fruit does he gather?
Who is the sower? Matt. 13: 37.
In what will the sower and reaper rejoice? [6: 15.
37 What proverb is here referred to? Lev. 26: 16. Mic.

How did it apply to the case?
38 How had Christ sent them to reap?
What labor had others performed?
39 *Where* were these Samaritans when they believed?
What was it which they believed?
40 To what place did they come to see Jesus?
Where did they wish him to tarry?
Are we told what he said or did there?
41 What "word" did the Samaritans hear from Jesus?
Were *these* believers in the same sense as the others?
42 What was the reason of their belief?
What notion had they of the Savior?

LESSON 29.

NOBLEMAN'S SON HEALED. John 4: 43—54.

‖ Matt. 4: 17. Mark 1: 14, 15.

43 From what place did Jesus depart?
In what direction was Galilee from Sychar?
Under whose jurisdiction was Galilee? Luke 3: 1.
What does Mark say he preached there?
44 What is meant by "his own country"? Lu. 4: 23, 24.*
When and where was this declaration made? See Har.
Why is it here mentioned by the evangelist?
45 In what character was he received?
What things had the Galileans seen? John 2: 23.
What feast is here meant?
Were these Galileans Jews, or Gentiles?
For whose information was the last clause written?
46 Why does John call this Cana *of Galilee?* Scott's Notes.
Why did Jesus avoid Nazareth? v. 44.
What is a nobleman?
To whose court did this nobleman belong?
47 Why did he go to Cana in person?
How far was Cana from Capernaum?
Why did he suppose that Jesus could heal his son?
48 Why did Jesus introduce another subject?
What is that which is here reproved? [16: 31.
Will signs and wonders alone change the heart? Luke

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* The expression "own country" signifies in the original *native place.*

49 What feelings does the nobleman express?
How did Jesus regard natural affection? John 11: 35.
50 How did this command affect the nobleman?
Did his belief indicate a change of heart?
51 To what place was he going?
Why were the servants coming?
52 Why did he make this inquiry?
At what time of the day was this?
53 Who is meant by "the father"?
What did his household believe?
54 Was this the second miracle at Cana, (v. 46,) or the second in Galilee on this journey?

LESSON 30.

JESUS' VISIT TO NAZARETH. Luke 4: 15—31. ‖ Matt. 4: 13—16.

15 What is a synagogue?
Who taught in the synagogues? Acts 13: 15.
How was Jesus "glorified of all"?
16 What synagogue was it his custom to attend?
What was read there every Sabbath? Acts 13: 15, 27, and 15: 21.
17 What kind of books were then used?
What is the other name for Esaias?
18 Where is this passage to be found?*
What addition did he make in reading it?†
19 What is meant by "the acceptable year"? Lev. 25.
Describe the year of jubilee?
To whom did the prophecy refer?
20 What is meant by "the minister"? ‡
21 How was that prophecy then fulfilled?
22 What was the subject of this sermon? v. 18, 19.
What was it that pleased the audience?

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* Luke is faithful to the Hebrew in this verse, in quoting Is. 61: 1; but our translation of that passage, using the word "meek," instead of "poor," is erroneous.

† Possibly he read the whole in one place, as it stood in the copy of Isaiah which was handed him to read.

‡ It was a custom among the Jews to read the scriptures standing, and to teach or expound sitting.

23 How did this proverb apply to Christ ?
To what doings at Capernaum does he refer ?
24 Why was not a prophet acceptable in his native place ?
25 What is meant here by "Israel"?
What other name has Elias in the Bible ? 1 Kings 17.
26 Where was Sarepta situated ?
Was this widow a Jewess or Gentile ?
27 What is a leper ?
Where is this account to be found ?
What *doctrine* is here taught ?
28 What now offended the assembly ?
Define the expression "filled with wrath."
29 On what day of the week was this ?
What should we infer of the Nazarenes ?
30 Was a miracle wrought in this case ? [39.
What similar instances are recorded ? John 8 : 59, & 10:
31 Where was Capernaum situated ?
Did Jesus dwell there after this ? Matt. 4 : 13, and 9 : 1.
What prophecy was then fulfilled ? Is. 9 : 1, 2.

LESSON 31.

MIRACULOUS DRAUGHT OF FISHES. Luke 5:1—11.

‖ Matt. 4: 18—22. Mark 1; 16—20.

1 By what other names was this lake called ?
Why was not this meeting held in the synagogue ?
2 What kind of vessels were these "ships" ?
3 What Simon was this ? John 1 : 44.
How is the term "prayed" here used ?
Why did Jesus get into the boat ?
Do the evangelists tell us what this sermon was ?
4 What is meant by "launch out into the deep" ?
Whom did he address besides Simon ?
5 Why did Simon mention their ill success ?
Why was he willing to try again ?
Was this an instance either of faith or unbelief ?
6 Who are the persons here spoken of ?
In what manner was this net drawn ?
Was the net rendered useless, or only injured ? Gr.
7 Who were the partners of Simon and Andrew ? v. 10.
Have other evangelists related this event ?

Was this a miracle, or was it not?
8 Was Jesus in Simon's boat during the scene?
Why did Simon use this expression? Judges 6: 22, 23, and 13: 22.
9 Why was he astonished at the draught of fishes?
10 Had James and John been Jesus' disciples before this?
In what respect were they partners with Simon?
What is the import of the word "catch" in this place?
To whom was the promise made? Matt. and Mark.
In what instance was this promise fulfilled? Acts 3: 41.
11 Who were they that forsook all at this time? Matt. and Mark.
Which of them did Jesus command to do so?
Had Simon followed Jesus before this? John 1: 42.

LESSON 32.

DEMONIAC HEALED—PETER'S WIFE'S MOTHER CURED.

Mark 1: 21—39.
‖Matt. 4; 25, & 8: 14—17. Luke 4: 31—44.

21 Who went to Capernaum, and from what place?
Is any *one* Sabbath here spoken of? See Luke.
Have we any account of these discourses?
22 What is here meant by "doctrine"?
What was there in his teaching that astonished them?
23 What does Luke call this unclean spirit?
How do you account for his being *there*?
24 What is the import of his first question?*
Do we read that Satan ever denied Christ?
25 To whom did Jesus speak?
26 How does this differ from Luke's account? †
Did the spirit disobey by crying out?
27 Whose authority did Christ assume?
How did his miracles differ from others? Acts 3: 6, 16, 4: 10, & 16—18.

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* "What have we to do with thee?" is a Jewish phrase, implying a wish not to be troubled with the person or subject. Judges 11: 12. 2 Sam. 16: 10. Ezra 4: 3. Matt. 8: 29. John 2: 4.

† "Torn" signifies *convulsed* in the original.

28 What region is here intended? Luke.
29 How were Simon and Andrew related?
Where had they resided before this? John 1 : 44.
In whose house did Jesus dwell? Matt. 4 : 13. 9 : 1, and 17 : 24, 25.
How does this accord with Matt. 8 : 20?
30 How long had this woman probably been sick? Luke.
Why did they tell Jesus of it?
What more did they say to him?
31 On what day of the week was this? [32.
32 Why were not these persons brought before? Lev. 23 :
Was this actual possession, or mere delirium? Matt.
Are any possessed by the devil in our days? Eph. 2 : 2.
33 At whose door was this?
34 Which evangelist says *all* were healed? [53 : 4.
What prophecy does Matthew say was now fulfilled? Is.
Why did Jesus silence the demoniacs?*
35 Why did he frequent solitary places? Luke 5 : 16, 6 : 12. John 4 : 34. 6 : 15.†
Why did *he* practise the duty of prayer?
36 To what place did Simon follow him?
37 What were some of the motives of these seekers?
Is it probable he relieved them? Luke.
38 To whom did Jesus here address himself?
What passage in Isaiah supports his declaration?
39 What is the difference between teaching and preaching? Acts 28 : 31. Scott and Clarke on Matt. 3 : 1.

LESSON 33.

A LEPER AND PARALYTIC HEALED.

Luke 5 ; 12—28. ‖ Matt. 8 : 2—4, and 9 : 2—9. Mark 1 : 40—45, and 2 : 1—14.

12 What city was this probably? Clarke.
What kind of disease is the leprosy?

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* Luke says upon this occasion, "Now demons indeed used to go out of many, screaming and saying, Thou art the Christ, the Son of God; but he rebuking them, did not suffer them to say that they knew him to be the Christ." And so it ought to be rendered.

† This verse should be rendered *early in the morning*, and so Luke has it.

Why did he apply to Jesus?
To what principle did he appeal? Mark 1:41.
Is there any evidence of his repentance? Mark 1:45.
13 Whose power did Jesus exert?
Will he give spiritual healing in a similar case?
14 Why was the charge given "to tell no man"?
Was this cure in the city, or suburbs? Lev. 13:46. Num. 5:3.
What is meant by Moses' commandment? Lev. 14:1, &c.
What testimony is here intended?
15 What means the phrase "so much the more"? Gr. text.
Were all healed that applied to Jesus?
16 Why did he retire from the multitude?
Why was prayer needful for *him*?
17 At what place was this? } Mark.
Did Jesus preach on the occasion? } Mark.
Do we know the subject of his discourse?
What brought together that distinguished assembly?
Whom did the power of the Lord heal?
18 What sort of disorder is the palsy?
How many persons carried the sick man?
19 How was the roof of this house formed?
Was the roof broken up?
20 What kind of faith had these men?
What was the *thing* they sought?
What blessing was given?
Whose prerogative did Jesus assume?
21 Was this reasoning oral or mental?
Did prophets or apostles forgive sins?
22 What other divine prerogative now appears?
To whom did Jesus address himself?
23 What was the design of this question?
What other divine prerogative is here implied?
24 In whose *name* was this miracle wrought?
How did the miracle prove his pardoning power?
25 In what manner did the man glorify God?
26 How did the assembly do it?
27 At what place did Matthew reside? Matt.
What is meant by "the receipt of custom"?
28 Did Matthew quit his business at this time, or only leave his office for the present occasion? See Harmony: *Levi's Feast.*

LESSON 34.

AN INFIRM MAN HEALED AT THE POOL ON THE SABBATH.

John 5: 1—17.

1 From what place did Jesus go? Mark 2: 1.
What feast was this?
How long after Jesus' public ministry began? } Har.
2 What *place* was the sheep market? Neh. 3: 1, 32, and 12: 39.*
What was the ordinary use of this pool?
What is the meaning of Bethesda?
Why did John speak of the Hebrew tongue?
What were the porches?
3 Why were not these persons cured by physicians?
4 Was this a *known* or *uncertain* "season"?
Why does John speak of it in the past tense?
Were the healing qualities of this pool supernatural?
Must we suppose the angel visibly appeared, or that the *cause* of troubled water was known?
5 Did this man lie at the pool thirty-eight years?
6 How did he understand this question?
7 How is the word "Sir" here used? Lesson 26.
What kind of disorder had this man!
What state of mind does his tale present?
8 How did this command differ from that in Acts 3: 6?
How is it to be defended against Ex. 20: 10? Clark's Notes.
9 Why did not the man hesitate to obey?
Why was not the miracle omitted on the Sabbath? Matt. 12: 12.
10 What class of Jews were these? 15, 33, and 1: 19.
To what law did they refer?
11 On what ground did the man justify himself?
12 Why did these persons overlook the miracle itself?
13 What is the meaning of "wist not"?
Why did Jesus avoid the multitude?
14 What was this man's business in the temple?

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* Some ancient copies of the New Testament have this in the past tense: "*Now there was,*" &c. and this accords with the fourth verse.

Why did Jesus refer to his former conduct?*
15 Why was this information given?
16 Is the *real* or *pretended* cause of persecution here stated?
Who were these persecutors? v. 10.
What was the true cause of their hostility?
17 In what sense does God work at all times?
What prerogative does Christ here assume?
Was the law made for the Creator, or his creatures?

LESSON 35.

Jesus' Reply—He Teaches the Resurrection.

John 5 : 18—30.

18 What law condemned the Sabbath breaker to death? Ex. 31 : 14. Num. 15 : 32.
What other crime was here alledged against Jesus?
What was the legal punishment of such? Lev. 24 : 16.
What claim did the Jews understand Jesus to set up?
19 Was "verily, verily," an assertion, or an oath?
What is the inference from these facts?
20 What doctrine is here disclosed?
To what "greater works" does Christ refer?
21 When had the Father raised the dead? 1 Kings 17 : 22. 2 Kings 4 : 32—35.
What is the point aimed at in this verse?
How many resurrections by Christ are recorded? Mark 5 : 35. Luke 7 : 11. John 2 : 19, and 11 : 14.
22 How is this consistent with verse 19? [42 : 8.
23 What is the sin of giving God's honor to a creature? Is.
What is the doctrine declared in this verse?
24 What kind of belief is here spoken of?
What condemnation is thus avoided?
Explain the terms "death and life." 1 John 3 : 14.†
What promise is here contained? John 6 : 47, 54.
25 Who are here meant by "the dead"?

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* A common opinion existed among the Jews, that a calamity like this was visited upon a man for some notorious sin. Luke 13 : 1—5.

† The terms *death* and *life* are used in three senses in the Bible, viz. natural, spiritual, and eternal; distinctions important to be remembered.

What "voice" is here intended?
What kind of hearing is this?

26 What "life" hath the Father in himself?
In what sense is this *given* to the Son? 1 Cor. 15:45.

27 By whom and to whom is this authority given?
What reason is assigned for its being a *gift*?*

28 What was it that was marvelous?
Were they commanded not to marvel?
To what time did Jesus refer?
What Jewish sect denied the resurrection? Matt. 22:23. Acts 23:8.

29 In what manner will the dead come forth? Rom. 8:11.
What will be the ground of their separation?

30 Why could Jesus do nothing of himself alone?
How did his judgment appear to be impartial?
In which of these verses is the deity of Christ asserted?
In which is he spoken of as a creature?
How are they to be reconciled? 1 Tim. 3:16.

LESSON 36.

JESUS CHARGES THE JEWS WITH UNBELIEF.

John 5: 31—47.

31 Did not Jesus bear witness of himself? John 8:14, 18.
In what sense was it "not true"? †

32 To what person does Jesus refer? v. 33. Scott.

33 When and where did they send unto John? John 1:19—28.

34 Did Christ's character depend upon human testimony?
What "things" are here meant?
Would his statement of them secure their salvation?

35 In what sense was John *the* "burning and shining light"?
During what period of John's life was this?
Where was John when these words were spoken?

36 Are miracles *only* referred to here? Lesson 17, v. 8.

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* The original is "a Son of Man," which makes the point clearer.

† It would not be regarded as *legal* testimony. And in that sense the word "true" is often used in the Gospel of John. Campbell's Notes.

What other works are included? Is. 61:1. Luke 4: 18, 19.

37 When had the Father borne witness? Matt. 3:17.
Whose voice testified in that case? Deut. 4:12.*
In what cases was the symbol of God's presence seen? Num. 12:8. John 1:32.

38 What is it to have the word of God abide in us?
Why did not they believe in Christ?

39 What is *searching* the scriptures? 2 Pet. 3:16.
What portion of the Bible is here referred to?
Was this the first, second, third, or fourth witness?
Mention them all in order. v. 32, 36, 37, 39.

40 Had they a capacity to embrace the gospel?
Why did they not do it?
Is that your case, reader?

41 What kind of honor is here intended?

42 What kind of knowledge was this?
What did the fact asserted *show*?

43 How did Christ come in his Father's name?
Why would they receive another on less evidence?
Were there any instances of this? Acts 5:36, 37, and 8:9, 10.

44 What is the sin of seeking human applause?
What is the honor that cometh from God?

45 What reason had they to expect his accusation?
How did Moses accuse them?

46 How could they "trust" in Moses, and not "believe" in Christ?
Where had Moses written of him? Deut. 18:15.

47 How did they reject both Moses and Christ? Luke 16:31.
At what city was this discourse delivered?

LESSON 37.

JESUS DEFENDS HIS DISCIPLES. Matt. 12:1—8.

‖ Mark 2:23—28. Luke 6:1—5.

1 To what place was Jesus probably going?
What disciples were these? Mark 1:36—38.

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* Here are three questions, and so should the translation be, viz. Did ye never hear his voice, nor see his form? or have ye

What kind of grain was this "corn"?
Was it lawful to crop the ears? Deut. 23 : 25.
2 What charge was brought against the disciples?
What was the punishment of the guilty? Ex. 31 : 14.*
3 Where is this account to be found?
4 What is here meant by the "house of God"?
What was the "shew bread"? Lev. 24: 5—9.
Of how many loaves did it consist?
Where, and in what order was it placed?
How often were the loaves changed?
What was probably represented by them? Scott on Lev. 24 : 5—9.
Does Christ here justify David, or does he use this case *only* for argument's sake?
5 What passages in the law are intended? Lev. 12 : 3. Num. 28 : 9.
How are they to be reconciled with Ex. 31 : 14—16? †
What more did Jesus say of the Sabbath? Mark 2 : 27.
When was the Sabbath *first* instituted? Gen. 2 : 3.
6 To whom does he here refer?
In what sense was he *greater* than the temple? Mal. 3 : 1.
7 What passage in the Old Testament is cited?
Were they ignorant of the *letter*, or *spirit* of it?
What was the spirit of it?
Whom does he mean by the guiltless?
8 What superior distinction is here asserted?
To what conclusion is the subject brought? v. 7.‡

forgotten his declaration, that ye believe not him whom he hath commissioned? Or thus: Have ye not heard his voice, and seen his similitude, and forgotten his words, that ye disbelieve him whom he hath sent? Campbell's Notes.

* From the context in Exodus, it appears that the observance of the Sabbath was of perpetual obligation, and to be regarded as a covenant between God and his people throughout all their generations. Will the reader examine it?

† Let it be remembered that a law and its exceptions are enacted by the same authority, and are of equal validity and obligation. On this ground, the present case and many others admit of an easy and correct solution.

‡ If the 5th and 7th verses of the lesson be read in connection, and also the 6th and 8th, the just import of the passage will more clearly appear.

LESSON 38.

THE WITHERED HAND HEALED. Matt. 12: 9—21.

‖ Mark 3: 1—12. Luke 6: 6—11.

9 Is it known from what place Jesus departed?
Or to what place in Galilee he next went?
On what day did he go into their synagogue? Luke.
10 What did Jesus *at first* command this man to do? Mark.*
Who asked the question in this verse? Luke.
What was their motive in asking it?
11 Did Jesus here allude to Deut. 22:4, or to their own practice?
What other questions did he then put? Mark.
12 In what respects is a man "better" than a sheep?
Was their practice approved, or condemned?
If either, on what ground?
13 What were the feelings of Jesus at this time? Mark.
Wherein were the scribes and pharisees hard hearted *in this case?*
14 With what spirit were the pharisees now filled?
With whom did they take counsel against Jesus?
Who were the Herodians?
15 To what place did Jesus then withdraw? Mark.
What sea is meant by Mark?
From whence did the multitudes come?
16 Why was this charge given?
17 Which of the Old Testament prophets is meant?
What passage is referred to?
18 Who is the "beloved" there mentioned? †
Whose spirit was he to possess?
What is here meant by "judgment"? Com.

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* Comparing the evangelists, it would seem these incidents occurred in the following order: The scribes and pharisees observing the infirm man in the synagogue, suspected Jesus might attempt to heal him, and therefore watched him. Jesus knowing their thoughts, commanded the man to stand forth in the midst. Then follows their question in the tenth verse, answered by his own in the eleventh, and in Mark 3: 4.

† It is an interesting fact that Matthew avoids the misinterpretation of the Septuagint, and gives the true sense of the prophecy from the Hebrew original. See Scott on the passage.

Who were meant by "Gentiles"?
19 In what sense would he not "strive nor cry"?
Nor his voice be heard "in the street"?
20 Of what is a reed an emblem? 2 Kings 18:21.
What is meant by "smoking flax"?
To what were these figures applied? Is. 54.
What was to become victorious? v. 18.
21 Whose name is this?
How was this part of the prophecy then fulfilled?

LESSON 32.

JESUS CHOOSES THE TWELVE. Luke 6:12—19

‖ Matt. 10:2—4. Mark 3:13—19.

12 Why did Jesus retire to *a mountain* for prayer?*
How did Luke ascertain this fact? Luke 1:2.
Are there other instances of the kind? Matt. Mark 1:35.
What special occasion for it existed at this time?
13 Where did Jesus call together his disciples?
Were more than twelve of them assembled?
What is the meaning of *apostle?*
What does Mark mean by "ordained"?
14 When was Simon named Peter? John 1:42.
Which of these six were brothers?
Who was the father of James and John?
Who was father to Andrew and Simon? John 21:15.
What distinct name did Jesus give to James and John?
What is the import of the word?
Is Bartholomew mentioned before this?
When did Philip become a disciple? John 1:43.
15 Why did not Luke call Matthew *the publican?*
Which of these are not before mentioned?
Why does Matthew call Simon the "Canaanite"?
Why is he here called "Zelotes"? Com.
16 What other names has Judas the brother of James?
What part of the New Testament did he write?
Which James was his brother?

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* Places of seclusion and solitude were common among the Jews, to which they resorted for devotion. These are often referred to in the New Testament. Acts 16:13. Josephus' Antiquities, b. 14.

Which James wrote the Epistle?
What became of the other James? Acts 12 : 2.
What is meant by "Iscariot"?
How many brothers were there among the twelve?
Which of them became disciples about eighteen months before? John 1:
17 From whence did they come *down*?
Who were meant by "the company of his disciples"?
What sea coast is this?
Where were Tyre and Sidon situated?
18 What is meant by "unclean spirits"?
19 Who are meant by "the whole multitude"?
What "virtue" is here referred to?

LESSON 40.

THE SERMON ON THE MOUNT. Matt. 5 : 1—16.

‖ Luke 6 : 20—26.

1 Why did Jesus withdraw to the mountain?
Did the Jews teach *sitting* or *standing*?
Were these the twelve disciples *only*?
2 What is the difference between teaching and preaching?
3 Who are "the poor in spirit"? Campbell's Notes.
In what respect are they blessed? Matt. 11 : 5.
What *kingdom* is here intended? Matt. 3 : 2.
4 What kind of mourners are these? Is. 61 : 3.
In what way would they be comforted? John 14 : 18, 27.
5 Who are the meek? Eph. 4 : 2. 1 Pet. 3 : 4.
When will they inherit the earth? Is. 35 : 1—10, & 65 : 9.
6 What is the chief *desire* of these persons?
Is *satisfaction* promised to any other desires? Is. 65 : 13.
7 Who are merciful persons?
Is this promise to all men who are merciful? Ps. 41 : 1, 2.
What is the import of the promise? Is. 58 : 7—11.
8 What is meant by purity of heart? 1 Pet. 1 : 15, 16.
When and where will they see God?
9 With whom should we be at peace? Rom. 12 : 18. Heb. 12 : 14.
Who are they that have no peace? Is. 57 : 20, 21.
Who is the Prince of Peace? Is. 9 : 6.
10 Are true Christians always persecuted? 2 Tim. 3 : 12.

May we *court* persecution, and get the promise?
11 What *kind* of reproach insures this blessing?
12 What reward was this? 2 Cor. 4: 17.
On whom did Jesus pronounce woes at this time? Luke.
13 How does salt become unsavory? Com.
When is this figure applicable to Christians? [15.
14 How were the disciples the light of the world? Phil. 2:
15 With what is their light here compared?
What is meant by a "bushel"? [2: 12.
16 *How* would men glorify God in the case supposed? 1 Pet.
How does it differ from the case in Matthew 6: 1?

LESSON 41.

JESUS EXPOUNDS THE LAW. Matt. 5: 17—32.

17 What are the "law and the prophets"?
How many books of the prophets are there extant?
18 What is meant by "heaven" in this place?
When will heaven and earth pass away? 2 Pet. 3: 10.
What is the meaning of "jot or tittle"?
Distinguish the *moral*, *judicial*, and *ceremonial* law.
Which of these terminated in Christ? Eph. 2: 15.*
19 In what respect is one command *less* than another?
What is *here* meant by the "kingdom of heaven"?
Who were esteemed *great* in the Jewish church? 23: 2.
20 Is it probable the scribes and pharisees heard this?
Is this the *visible*, or *future* kingdom, or *both*?
21 Who are meant by "them of old time"?
When was this command *first* promulged? Gen. 9: 6.
22 What sinful feelings does Christ here oppose?
What is the meaning of "Raca"?
Who is here meant by a "brother"?
What by the expression "hell fire"?
23 What "gift" is here referred to? Deut. 16: 16, 17.
To *what* does it correspond in gospel times?
Which was the offender in this case?
How does the case differ from Matthew 18: 15?
24 What duty is here enjoined?
What temper of mind is requisite?

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* It is well to consider that Christ conformed himself to all the statutes and ordinances of the law. Matt. 3: 15. 8: 4. 23: 3.

25 What is here meant by an "adversary"?
Is this *precept*, or *counsel?*
How does it apply to the subject?
26 To what legal practice does Christ allude?
What punishment awaits the enemies of God?
27 Which of the ten commandments is this?
28 Does Christ ordain a *new law*, or expound the *old*?
Does the commandment reach the thoughts?
When will secret sins be punished? Ecc. 12:14.
29 Does Christ here enjoin *maiming*?
What is the import of this precept? Col. 3:5.
30 Would losing the hand amend the heart?
What duty is here inculcated? Matt. 16:24.
31 Who gave this command? Deut. 24:1.
Was it the *original* law, or a *restraining act*? Matt. 19:8.
32 Does Christ condemn that regulation?
What corrupt practice does he here oppose?

LESSON 42.

PROFANITY—REVENGE—BENEVOLENCE. Matt. 5:33—48.
|| Luke 6:27—36.

33 Was this a precept, or part of the decalogue? Num. 30:2.
What duty is enjoined by it?
34 Does Christ in this verse *oppose* the law?
What practice does he oppose? v. 37. [6:16
Are any oaths proper? Ex. 22:11. Deut. 6:13. Heb.
Explain the import of James 5:12.
35 What is forbidden in the third commandment?
Who is meant by the "great king"? 2 Chron. 6:6.
36 *What* occasioned these prohibitions?
37 What kind of "communications" are here meant?
How did this instruction differ from that of the scribes?
38 By whom were these things said? Ex. 21:24.
39 Is *revenge* or *retaliation* here prohibited? Prov. 20:22, & 24:29.
What "evil" is here intended? Com. and Gr. text.
What duty is inculcated? Rom. 12:17—21.
40 What is a suit at law?
Was the cloak to be *voluntarily offered?* Luke.
41 Was this *oppressive* compulsion?

Is the direction to go *voluntarily*, or *submissively*?
42 What virtue is here required?
Must we *give* and *lend* in all cases?
43 Did the law enjoin *hatred* to enemies?
By whom had the law been corrupted?
What command had been abused in this case? Deut. 23:6.
Whom did the Jews call "neighbors" and "enemies"?
44 What *kind* of love is here commanded?
Should we bless others *because* they curse us?
How do *you* feel towards those that hate you?
For *what* are we directed to pray?
45 How are the children of God known?
How is the benevolence of God exhibited?
46 What is here meant by "reward"?
How were the publicans regarded?
47 Are *Jews*, or *relatives* meant by "brethren"?
48 Is perfection attainable in this life?

LESSON 43.

THE LORD'S PRAYER—ALMS AND FASTING.

Matt. 6: 1—18.

1 What is the evil which Christ here opposes?*
What is the reward which it forfeits?
2 What class of hypocrites are here described?
What is the reward which they obtain?
3 How are the terms "right" and "left hand" applied?
4 Is secrecy in almsgiving enjoined in all cases?
Will secret charities infallibly gain the reward?
5 What is prayer to God?
What attitude best becomes that duty?
6 Why is secrecy in prayer required?
Are social and public prayer improper? Acts 1: 14.
7 What are "vain repetitions"? Com.
To whom did the heathen pray? 1 Kings 18: 26.
8 To what sin are we prone in prayer? Ecc. 5: 2.
9 To whom is Jesus here speaking?

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* The word "alms" in this verse is rendered *righteousness* in some ancient copies of this gospel, and there are good reasons for the opinion that this is the correct reading. See Campbell's Notes.

What is meant by "hallowed"?
10 What kingdom is here meant? Matt. 16 : 28.
To what kingdom is it opposed?
11 What is meant by "daily bread"?
12 What is meant by "debts"? v. 15.
Who offer this petition aright?
13 What is here meant by "temptation"?" 1 Cor. 10 : 13.
What by the term "evil"? Com.
Does "amen" imply *assent*, or *conclusion*?
Why do we pray in the name of Christ? John 16 : 23, 26.
14 What is here meant by "trespasses"?
What forgiveness do we need from God?
15 Must we forgive those who do not repent?
16 What sin is here forbidden? Is. 58 : 5.
17 Is this direction to be *literally* obeyed?
What is implied in it?
18 How far should fasting be concealed?

LESSON 44.

TRUE RICHES, AND HOW TO OBTAIN THEM.

Matt. 6 : 19—34.

19 What is here meant by "treasures"?
Is the acquisition of property forbidden?
What sin is here opposed? Luke 12 : 21.
20 What kind of treasures are these?
How may we lay them up in heaven?
In what respect are they contrasted with the others?
21 What is meant by "heart" in this place?
Was this argument addressed to their *reason*, or *religion*?
22 How is the eye the *light* of the body?
What is here meant by "single"?
23 What is the import of the term "evil"?
How may the body be full of darkness?
What is denoted by the *eye* in these verses? Titus 1 : 15.
Is the doctrine of entire depravity here advanced?
24 In what case can we *not* serve two masters?
What is meant by "mammon"?
25 What is meant by "take no thought"? 1 Thes. 4 : 11. *

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* Every reader should be apprised that the expression "take no thought," occurring three times in this lesson, ought to be rendered in our translation *Be not anxious*, for so it is in the original.

Why should we not be anxious about our life?
What is the import of the questions in this verse?
26 How does God provide for the fowls?
In what sense are we "better" than they?
27 What is here meant by "taking thought"?
What is a cubit?*
28 What is raiment?
Describe a lily of the field.
29 What glory of Solomon is here spoken of?
What *array* is referred to?
30 What is here meant by "grass"?
Why was it thrown into the oven?
Whom does Jesus here address?
31 Is *avarice*, or *anxiety* here opposed?
32 Why is the case of the Gentiles referred to?
What virtue is here inculcated?
33 What is here meant by the "kingdom of God"? Rom. [14: 17.
What is meant by "his righteousness"?
What *things* will be added to the faithful? Mark 10: 30.
34 How shall the morrow "take thought," &c.?
Explain the last clause of the verse.
Which of the petitions in the Lord's prayer does this lesson expound and illustrate?

LESSON 45.

CENSORIOUSNESS—PRAYER—GOLDEN RULE.

Matt. 7: 1—14. ‖ Luke 6: 37—42.

1 What is the offence here forbidden?
2 By whom will slanderers be judged?
According to what rule? Rom. 2: 6.
What is the promise to those who forgive? Luke.
What did Jesus next say? Luke 6: 38.
What is meant by "measure"?
3 What question did Jesus then ask? Luke 6: 39.
What is a mote?
To what is it applied in this case?
How is the word "beam" here applied?

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* One cubit was a phrase anciently used as we use the term "an inch," denoting a minute portion.

4 What appellation is given to those persons? v. 5.*
Are they blind to their own faults?
5 Are *ignorant* persons, or *dissemblers* spoken of?
Where should examination begin?
6 What is here alluded to as "holy"? 2 Chron. 35: 13.
What is a pearl?
What is the duty inculcated in this verse? Prov. 23: 9.
7 Of whom are we here directed to ask? v. 11.
How shall we ask successfully? James 4: 3.
What more is implied in *seeking* than *asking*?
How does *knocking* differ from both? Luke 11: 8.
8 What seekers are they that find? Jer. 29: 12, 13.
9 To what natural principles does Jesus refer?
10 What is the answer to the question in this verse?
11 What is meant by "being evil"?
What things are here compared?
12 How are we required to treat others?
Are thoughts and words included in the rule?
What law is referred to? Lev. 19: 18. Matt. 22: 39.
13 What is meant by the "strait gate"? v. 12.
Why is it called *strait*?
Will all enter it who seek? }
What then ought we to do? } Luke 13: 24.
14 Why are there *few* that find it? Matt. 25: 1—12.
What petition in the Lord's prayer does this lesson illustrate?

LESSON 46.

False Teachers—False Hopes. Matt. 7: 15—29.

‖ Luke 6: 43—49.

15 What persons are here called *false prophets*?
What is denoted by sheep's clothing?
How were they like ravening wolves?
16 What fruits are these?
Do *words* or *deeds* best exhibit character?
17 To whom is a good tree compared?
What is a corrupt tree as here used?

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* Our dictionaries define a hypocrite to be a dissembler in religion. The gospel definition embraces other things. See Cruden's Concordance under the article *hypocrisy*.

18 Why will not a good *tree* bear bad fruit?
Will a bad man *never* do good actions?
What is the tree called which bears *nothing*?
19 To what persons does this verse refer? [25:30.
Are the *indolent* and *mischievous* on a level here? Matt.
What will become of those two classes of persons?
20 How are we to know bad men?
What question did Jesus here interpose? Luke 6:46.
Was it addressed to his professed disciples, or others?
21 What is meant by the address "Lord, Lord"?
Is the earthly or heavenly kingdom meant?
Who will be admitted into it?
22 Of what day does Christ speak?
What persons does he describe?
Do these questions relate to facts? 1 Cor. 13:2.
Is it probable that Judas wrought miracles? Matt. 10:1.
23 What is meant by "I never knew you"? [31—46.
By whom will the fates of men be decided? Matt. 25:
24 Is this the conclusion of the *last topic*, or of the *sermon*?
To what sayings does Christ refer?
What is meant by *doing* them?
Who is meant by the "wise man"?
25 In what climates are tempests most frequent?
What rendered these figures very impressive?
How may the figures themselves be applied?
26 To what class of persons does this verse apply?
27 What is denoted by the *falling house?*
In what respect will the fall be great?
28 Is the *matter* or *manner* meant by "doctrine"? v. 29.
29 How did his *teaching* differ from that of the scribes?
What petition in the Lord's prayer is illustrated in this lesson?

LESSON 47.

Centurion's Servant—Widow's Son.

Luke 7:1—17. ‖ Matt. 8:5—13.

1 What *sayings* are referred to here?
2 Who was a centurion?
Was this officer a Roman, or a Jew?
With what disease was his servant afflicted? Matt.

3 What miracles had Jesus wrought at Capernaum?
Why were the elders selected in this case?
4 Where did they find Jesus?
How do you understand "instantly" here?
What argument did they make use of?
5 What nation was this?
Were synagogues appointed by Moses?
When did they first come into use?
6 What occasioned this new message?
What disposition is here exhibited?
7 Did Jesus go to the house, or not? Matt.
What was he requested to say?
8 With whom did the centurion compare him?
In what respect did the comparison apply?
9 What is here meant by "marvelled"?
What is meant by "Israel"?
Wherein was the faith of the centurion *great*?
10 What did Jesus say to the centurion? Matt.*
11 In what direction was Nain from Capernaum?
Why did these multitudes follow Jesus?
12 How was a Jewish funeral conducted?
13 What moved the compassion of Jesus?
14 What is a bier?
In how many cases did Jesus raise the dead?
Are all his miracles recorded? John 2 : 23, and 21 : 25.
15 What was probably the chief design of this miracle?
16 What kind of fear was this?
How did the people glorify God?
17 What rumor was this?

LESSON 48.

JESUS' REPLY TO JOHN'S DISCIPLES. Matt. 11 : 2—19.

|| Luke 7 : 18—35.

2 Which John was this?
Where was he imprisoned? Lesson 25.
For what cause was he imprisoned? Mark 6 : 17.

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* The best critics agree that this scene is the same that is related by Matthew. And although the two accounts are not exactly coincident, they are not contradictory.

3 Who put these questions to Jesus?
To what personage did they refer?
What was the cause of the questions? v. 6. [Luke.
What was Jesus doing when John's disciples arrived?
4 What things did they *see* and *hear*?
5 What prophet had foretold these things?
In what respect did they apply to Christ?
6 What is here meant by "offended"?
On what account were some displeased?
7 When did they go out into the wilderness?
What is the import of the last question?
8 With what raiment was John clothed?
9 What is meant by "prophet" in this case?
In what respect was John *more* than a prophet?
10 Where was it so written of John?
Whose way was he to prepare?
How did he prepare it?
11 In what did John's *distinction* consist?
What is here meant by the kingdom of heaven?
Who are the least in it? Matt. 5; 19.
12 When did this period begin?
How did the kingdom suffer violence?
Who are meant by the *violent*? [24 : 27.
13 Of whom did the law and the prophets testify? Luke
14 By whom had John been foretold?
Repeat the passage.
15 What is the import of this verse?
16 Who are meant by *this generation*?
17 What disposition is here described?
18 What was John's manner of life?
Who charged him with having a devil?
19 What was Christ's manner of life?
By whom was he slandered?
How is a man's true character discovered?

LESSON 49.

WOES PRONOUNCED. Matt. 11 : 20—30.

20 What is meant by *upbraid*?
What "mighty works" are referred to?
21 Where were Chorazin and Bethsaida situated?

To which did Simon, Andrew, and Philip belong?
Were the Tyrians and Sidonians Gentiles or Jews?
What is meant by "sackcloth and ashes"? Jer. 6 : 26.
22 What is *that* which will be "more tolerable"?
What will make the difference in these cases?
23 In what respects was Capernaum exalted?
What is the import of this prediction? Com.
What became of Capernaum?
Where was Sodom situated?
In what manner was it destroyed? Gen. 19 : 24.
What has become of the inhabitants? Jude 7.
24 Which two cities are here spoken of?
What caused their destruction?
25 How do you understand "answered and said"? *
Who are meant by the wise and prudent? 1 Cor. 1 : 26.
For what did Jesus give thanks? †
26 What exercise of heart is here exhibited?
27 In what respect did no man know Christ? 1 Tim. 3 : 16.
How is it that men know not the Father?
What does the Son *alone* reveal of him?
28 To whom was this invitation spoken?
To whom was this promise made?
What is the *rest* that is offered? Jer. 6 : 16. [21.
29 What is the yoke of Christ? Phil. 2 : 5—8, and 1 Pet. 2 :
Is this promise infallible? John 6 : 37.
30 To whom is Christ's yoke easy? 1 John 5 : 3.
Who find his burden heavy? John 6 : 60—66.

LESSON 50.

JESUS DINES WITH A PHARISEE—A SINNER FORGIVEN.

Luke 7 : 36—50.

36 In what part of the country was this scene?
What was the name of the pharisee? v. 40.

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* *Answered and said* is a Hebraism, denoting an exordium, as well as a reply.

† The expression alluded to is a Hebrew idiom or peculiarity of expression, which abounds both in the Old and New Testament. See Rom. 6 : 17. The reading is better thus: "I thank thee, &c. that having hidden these things from the wise and prudent, thou hast revealed them unto babes."

In what posture did they take their meals?
37 What is here meant by *a sinner*? Luke 15: 1, 2, 7, 10. 19: 7. Gal. 2: 15. *
What is alabaster?
What kind of ointment probably was this? Matt. 26: 7.
38 How could she stand at his feet *behind* him?
Why were his feet uncovered?
39 How did the pharisee speak "within himself"?
Upon what supposition did he reason?
What was the objection to his being touched?
40 To what did Jesus make answer?
What divine power did he exercise?
41 Who is a creditor?
How much is five hundred pence?
42 What is here meant by "forgave"?
For what object was this question put?
43 On what ground was this supposition made?
Why did Jesus *expressly* approve of it?
44 To what custom did Jesus allude? Mark 7: 3.
Was this Simon's neglect, or forgetfulness?
Was this *washing* accidental, or intentional?†
45 To what other custom did Jesus refer? Luke 22: 48.
Was she present when he came in? v. 37.‡
46 What kind of oil was in common use? Mic. 6: 15.
47 What divine prerogative is here exhibited?
Did *love*, or *grace* procure her forgiveness? Eph. 2: 8.
48 What are the probable reasons of this declaration?
When had Jesus before forgiven sins? Mark 2: 1—12.
Who found fault on that occasion?
49 What other guests were present?
50 Describe the faith here spoken of.

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* On this question commentators differ; but the objection being to the *touch*, not to the *character* of the woman, justifies the references. See verse 39. It seems improbable, also, that a penitent profligate should enter a pharisee's house at such a time.

† The original word here, and in the 38th verse, signifies to sprinkle, or rain; and the nature of the case, also, shows this wetting to have been casual. The agreeable turn which our Lord gave to the circumstance is inexpressibly touching.

‡ Critics agree that the passage should read *since she came in*.

LESSON 51.

DEMONIAC HEALED—THE UNPARDONABLE SIN.

Matt. 12: 22—37.

‖ Mark 3: 20—30. Luke 8: 1—3, & 11: 14, 15, 17—23.

22 By whom was Jesus at this time surrounded? } Mark.
What said his friends concerning him? }
Why was this person brought to him?
23 Whom did they mean by "the Son of David"? 1 Kings 2: 4. Is. 9: 7. Matt. 22: 4.
24 What induced the pharisees to say this? *
Who joined them in this injurious charge? Mark.
Who was Beelzebub? 2 Kings 1: 2. †
25 Whom did Jesus address in this verse? Mark.
Did he appeal to reason, or to the law?
26 What is the absurdity here exposed?
27 Whom did he call *their children*?
In what respect would *they* judge them?
28 What is here meant by "the Spirit of God?" Luke.
What by "the kingdom of God"? Dan. 2: 44.
29 What does this argument prove? v. 28.
How do you reconcile this verse with Luke? ‡
30 Against whom did Jesus point this remark?
31 What is blasphemy?
What is it against the Holy Ghost?
Were the scribes and pharisees guilty of this sin? Mark.
32 When was the Son of Man spoken against?
What was the *guilt* of such declarations?
What was the *guilt* of the unpardonable sin?
What is meant by the "world to come"? Mark.

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* Our translators have put the epithet *fellow* into the mouths of the scribes and pharisees, which it does not appear they used in this case.

† *Beelzebub* should have been translated *Beelzebul*, to correspond with the original. The former was the name of the god of Ekron. To express their contempt, the Jews had changed it to the latter name, signifying the god of a dunghill. And for a like reason they applied it to Satan, the prince of devils.

‡ The variance of expression by Luke probably arose from the different account he received of it, (Luke 1: 2, 3,) but the substance is the same. So of Mark.

33 To *what* was this remark applicable? v. 24.
What is denoted by the *tree* and *fruit?*
34 What is a viper?
Is this verse an *inference*, or *charge?*
35 What is the good man's treasure?
To whom does this contrast apply?
36 What are "idle words"? Ps. 73: 9. Jude 15.*
What kind of words had the scribes just used?
37 Was this an old proverb, or a new one? Prov. 13: 3. James 3: 3—12.

LESSON 52.

THE SCRIBES AND PHARISEES SEEK A SIGN—JESUS' RELATIONS. Matt. 12: 38—50.

‖ Mark 3: 31, 35. Luke 11: 16, 24—36.

38 Were these the same persons mentioned in the 24th verse? } Lu. 11: 16.
What new, or peculiar sign did they seek? }
Why did they make this request?
39 Of which generation did Christ speak?
What signs had he already shewn them?
Why did he refuse their request?
In what respect was Jonah a sign to the Ninevites? Luke 11: 30.
40 How much was "three days and three nights"? Com.†
What is the point of comparison aimed at? Rom. 1: 4.
41 What was the size and situation of Nineveh?
What has become of it? Nahum 2: 8—13.
Did Christ refer to *himself*, to the gospel, or both?‡
What is the result of abused privileges? Heb. 6: 7, 8.
42 From what place did this queen come? 1 Kings 10: 1.
From whence did Christ's hearers come? Mark 3: 20—22.

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* *Injurious language* better expresses the sense of the original.

† The word *whale* is in the original *great fish*, or *sea monster*.

‡ With a modesty characteristic of our Lord, he says in this place "*something* greater than Jonas," and "*something* greater than Solomon is here." Matthew and Luke agree in this. Our translators overlook it.

What was the difference between them?
43 What unclean spirit is here spoken of? Eph. 2: 2.
When does it leave a man? 2 Peter 2: 20.
44 What *disposition* of the adversary is here disclosed?
What is meant by his house? v. 45.
What *condition* of the heart is this? Luke 8: 13.
45 What combination is here spoken of?
How is the sinner affected by it? Heb. 6: 4—6.
What will be his end? Heb. 10: 26.
How did this picture apply to that generation?
46 In what place was this address delivered? Matt. 11: 23, and 13: 1.
Who were these brethren? Matt. 13: 55, & 27: 56.
47 How do you account for their being at Capernaum?
Why is not Joseph spoken of?
48 Why did Jesus ask the questions in this verse?
49 Whom did he call his relations?
50 What instruction is here contained?

LESSON 53.

JESUS DINES WITH A PHARISEE, & REPROVES THE GUESTS.

Luke 11: 37—54.

37 In what place was Jesus at this time? Harmony. Matt. 13: 1.
On what subject had he been speaking?
What other guests were present? v. 44, 53.
38 What was it which the pharisee saw?
What said Jesus about washing on a similar occasion? Lesson 50.
Why did the pharisee marvel in this case? Mark 7: 3.
What was the origin of this custom? Matt. 15: 2.
39 What is meant by making clean the outside? Matt. 23: 28.
Explain the last clause of the verse? Titus 1: 15.
40 Does this verse begin with a reproach, or an exclamation? *

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* The term *moros*, "fool," is an epithet which our Lord condemns in Matt. 5: 22. He does not use it here, or in Luke 12: 20, & 24: 25, or elsewhere in addressing others, unless it be in Matt. 23: 17, 19. In that case, the word is not found in some ancient versions. He probably did not use it then. *Aphron* is the word used by Christ, signifying *unwise*, or *inconsiderate*.

What important truth is implied in his question?
41 What duty is here enjoined? Luke 12 : 33.
What blessing follows the performance of it? 2 Cor. 8 : 12.
To what sin were the pharisees addicted? Matt. 23 : 14, 25.
42 What is meant by tithing? Num. 18 : 21. Deut. 14 : 22.
Which of these duties was the most important? Matt. 23 : 23.
43 What was the sin of *loving* chief seats?
What greetings were these? Matt. 23 : 7.
What were the markets? Com.
44 Who were the scribes? *
In what respect were they like hidden graves?
45 Who were the lawyers? Scott's Note.
What had he said to them? v. 44.
46 What kind of burdens were these? Com.
47 What was the iniquity here detected? Matt. 23 : 30.
48 How did they bear witness to their own guilt? Rom. 2 : 15, and 2 Cor. 1 : 12.
Whose sepulchres are here spoken of?
49 Whom does Luke call the wisdom of God? Prov. 8 : and 1 Cor. 1 : 24.
When were these words spoken by Christ? Matt. 23 : 34—39.
50 To what nation had these prophets belonged?
Mention some that had been persecuted?
Are national sins punished here, or hereafter? Ex. 20 : 5.
51 Who was Abel?
Which Zacharias was this? Matt. 23 : 35.
How do national sins affect posterity?
52 What is meant by the key of knowledge? Matt. 23 : 13.
From whom had they taken it away?
53 What excited the scribes and pharisees?
Why did they attempt to provoke him?
54 With what spirit were they actuated?

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* The scribes were originally good penmen, employed in copying the Old Testament. Thus they became acquainted with the law, and preceeded to expound it to the people, until at length they received the title of teachers, doctors, and lawyers. These were the preaching clergy. The priests attended to the sacrifices.

LESSON 54.

JESUS INSTRUCTS HIS DISCIPLES.

Luke 12 : 1—12.

1 To what time is reference here made?
In what city was this assembly collected?
For what purposes were they assembled?
Which of his disciples are meant? v. 11, 12.*
What kind of hypocrisy is intended? Mark 12 : 15.
What virtue is the *opposite* of it? 2 Cor. 1 : 12.
2 To what *things* did Jesus refer? } Matt. 10 : 26, 27.
When were they to be revealed? } Mark 4 : 22.
3 What was it which they had spoken among themselves?
When was it proclaimed on the house-tops? Luke 9 : 6.
4 Who are the friends of Jesus? John 15 : 14.
Whom did they fear?
5 Whom were they exhorted to fear?
Was this *natural*, *slavish*, or *filial* fear?
Why was the exhortation repeated?
6 How much is two farthings in our currency?
How are sparrows remembered before God?
What doctrine is here taught?
7 Who numbers the hairs of our head?
Who or what were they commanded not to fear?
How were they of more value than sparrows?
What is the *ground* of confidence here stated?
8 What duty is here enjoined?
Will a public profession secure the blessing?
When will Christ acknowledge his true disciples?
9 What is *denying Christ* before men?
Is this sin unpardonable? Acts 3 : 13, 14. 2 Peter 2 : 1. Rev. 3 : 8.
10 What is the fatal sin here spoken of? Lesson 51.

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* At this point of the history, let it be noticed that our Lord began to proclaim more plainly and publicly the peculiarities of his gospel, with all its repulsive features. The twelve were with him, preparing for their commission to preach; and this discourse, which runs through the whole chapter, seems adapted to instruct them in a correct knowledge of the public ministry, upon which they were about to enter.

11 To what events did Jesus here allude?
What is meant by "take no thought"? Lesson 44.
Was this a *special*, or general rule? 1 Peter 3: 15.
Did Jesus direct it to the *twelve*, or to *all*? Matt. 10: 13.
Mark 13: 11. Luke 21: 14.
12 Why was such a gift necessary for them? Acts 4: 13.
When was this promise realized? Acts 4: 8. 6: 10.

LESSON 55.

The Rich Farmer. Luke 12: 13—31.

13 Was this request from a bystander, or one of the twelve?
What trait of character did he possess?
What is an inheritance?
44 Why did Jesus decline the proposal?
15 To whom was this spoken?
Which of the brothers was reproved?
What is here meant by a man's life? *
What do you understand by abundance?
16 What is a parable?
Is it probable that this was drawn from the life?
17 What evil did this man experience?
18 Was his purpose wise, or foolish?
19 Is this a common, or an uncommon case?
What is here intended by the "soul"?
Was the object he sought attainable?
20 In what did this man's folly consist? †
What is the answer to this question?
21 What class of persons is here described?
22 What is meant by taking "no thought"? Note on Lesson 44.
23 Who is the giver and preserver of life?
What is the conclusion from this verse?
24 What is a raven?
How are they provided for? Ps. 145; 16, & 147: 9.
25 What truth is here referred to?
26 What is the *thing* here spoken of?
27 What divine attribute is here presented?

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* In the original the word here rendered *life* is not the same as in verses 22, 23. In this place it means *comfort, felicity;* in the others *existence* merely.

† See note on the term *fool* in Lesson 53.

28 What is the clothing of the grass?
What persons are here addressed?
For what are they reproved?
29 What is forbidden in the first clause? Eph. 4: 28.
What in the last clause?
30 Are the Gentiles, or mankind at large spoken of?
31 What is here meant by the kingdom of God? Rom. 14: 17.
What things are promised to those who seek it?
Who will obtain them? ‡

LESSON 56.

The Faithful Steward. Luke 12: 32—48.

32 What persons are here addressed?
What were they not to fear?
What kingdom is promised to them? Matt. 25: 34.
33 What were they directed to sell? Matt. 19: 21.
How were they to dispose of the proceeds?
What were the "bags that wax not old"?
How could they obtain heavenly treasures? Lesson 44.
34 How do you explain this verse?
35 What was the use of a girdle?
With what were they to be girded? Eph. 6: 14.
What "lights" were here spoken of?
36 To what custom is allusion here made?
In what respect should this example be followed?
37 What is here intended by the coming of the lord?
How will he *serve* them that watch?
38 What were the watches of the night? Matt. 14: 25.
39 Who is meant by the good man of the house?
Is his example to be followed, or avoided?
40 For what were they exhorted to be ready?
What coming of the Son of Man is this?
41 What Peter was this?
Whom did he mean by *us*?
Was the exhortation to them, or to all men? Mark 13: 37.
42 Who is here called a steward? 1 Cor. 4: 1, 2.
Who is intended by his lord? John 13: 13, 14.

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‡ Should the question be asked, was not this the same discourse mentioned in Matt. 6: 25—34, the answer is, this was at Capernaum, the other on the mount.

What kind of meat is spoken of?
What is meant by "due season"? [28.
43 In what doings would the servant be blessed? Acts 20:
How was Peter's question answered? v. 41.
44 *When* and *how* would this servant be made ruler?
45 What character is here exhibited?
Who are the men servants and maidens?
46 What surprise awaits the unfaithful steward?
What is the portion of unbelievers?
47 What other servant is here spoken of?
Was he guilty of *omissions*, or *commissions*?
What degree of punishment awaits him?
48 When does ignorance diminish guilt?
In what does guilt of ignorance consist?
What makes the difference in these cases?

LESSON 57.

THE COMMOTION OCCASIONED BY THE GOSPEL.

Luke 12: 49—59.

49 How did Christ send fire on the earth?
What means the last clause of the verse? *
50 To what baptism does he allude? Matt. 20: 23.
In what sense was he straitened?
51 To whom was this verse addressed? [2: 14.
What government did they expect to see? Is. 9: 6. Luke
What occasioned the division spoken of?
52 What is meant by "one house"?
Was this a single, or a general case?
53 Was this a division of principles, or persons, or both Matt. 10: 21.
Was it a frequent, or unusual occurrence?
54 Why did western clouds bring rain?
55 What occasioned heat with the south wind?
56 What is *here* meant by a hypocrite? Eph. 4: 18.
What by discerning the face of the sky?
How were they enabled to do this?
What did they discern of the earth?

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* Our translation of the latter part of this verse scarcely conveys any intelligible idea. Critics agree that the original is thus: *What would I but that it were kindled?*

What "time" did Jesus refer to?
How might they have discerned it? John 5:39. [13.
57 Of what were they called upon to judge? Luke 3:3. 10:
Why did they not do it? 2 Cor. 4:4.
58 Who is now meant by an adversary?
How was this deliverance to be effected? Matt. 5:25.
For *what* would imprisonment be imposed?
59 Did Jesus refer to the Jewish, or Roman law?
What is meant by the last mite?
What is the application of the 58th and 59th verses? 2 Cor. 6:2. *

LESSON 58.

REPENTANCE AND PROBATION. Luke 13:1—9.

1 What is meant by "that season"?
Who were the Galileans? † [18. ‡
When and where did this event occur? Jos. Antiq. B.
Who was Pilate? Luke 3:1. John 18:35.
Why was this affair mentioned to Jesus?
2 Why did he give this turn to the subject?
What was their opinion upon it?
Upon what principle did they reason? John 9:1—3. Acts 28:4.
3 Does Jesus oppose, or approve their opinion?
Of what repentance did he speak?
4 Where was Siloam?
What other account of this event is there?
5 What is the import of "likewise"? Gr. text.
What became of that impenitent race?

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* Our Lord having just spoken of gospel times, which the people were so slow to discern, seems in these verses to urge their leading feature, *the necessity of immediate repentance*, upon the attention of his hearers, and continues that topic in the following verses of the next chapter.

† The Galileans here referred to were Gentiles, and are designated as such in the original. The sufferers at Siloam were Jews and as such are likewise designated in the 4th verse. Our translation does not make the distinction, but terms them both *sinners*.

‡ It cannot be certainly ascertained that the case related by Josephus is the one referred to in this verse; but the coincidence of time, place, and circumstance, renders it probable that it was.

When was this prediction realized?
6 What is a vineyard?
To what it a fig-tree here compared?
Who sought fruit thereon? John 15: 1.
What kind of fruit is intended? Gal. 5: 22.

LESSON 59.

PARABLES—WHY USED—THE SOWER.

Matt. 13: 1—17. || Mark 4: 1—12. Luke 8: 4—10.

1 Where was the house here mentioned?
What seaside was this?
2 What is here meant by a ship? Lesson 31.
Why did Jesus *seat* himself in it? Mark.
3 What is the difference between teaching and preaching?
What is a parable?
4 What is meant by the way side?
Why did the seeds fall there?
5 Was the stony ground in the field, or highway?
6 Which were scorched, the seeds or shoots?
Why did the want of roots cause them so wither?
7 What are meant by the thorns?
In what way did they choke the grain?
8 Why did the seed yield in different proportions?
Explain the meaning of this verse?
10 Did Jesus stop here, or continue his discourse? Mark.
At which verse is it continued?
Was this request made publicly, or privately?
When and where was the request made? v. 36.
Why did the disciples ask this question?
11 What peculiar advantage was given to them?
What mysteries were these? Eph. 3: 4, 6. Col. 1: 27.
Why could not unbelievers understand them? Acts 19: 8, 9. Heb. 3: 7—11.
12 Was this a proverbial case, or a new saying?
How did it apply to the disciples?
13 What was the use of parables? Mark 4: 33, 34.
Why does our Lord say he *now* used them?
14 To whom does he here refer?
Who was Esaias?

Why could not unbelievers understand them? Acts 19: 8, 9. Heb. 3: 7—11.

12 Was this a proverbial case, or a new saying?
How did it apply to the disciples?

13 What was the use of parables? Mark 4: 33, 34.
Why does our Lord say he *now* used them?

14 To whom does he here refer?
Who was Esaias?
What verse of his prophecy is quoted? *
What state of the people did he predict? Is. 29: 13, 14. 2 Thes. 2: 12.

15 Is this verse a quotation, or an application?
Of what people did Jesus speak?
Was this a *necessary*, or *voluntary* opposition?

16 What did the disciples see and hear?

17 What did the prophets desire to see? John 8: 56.
What did they desire to hear? 1 Pet. 1: 10—12.

LESSON 60.

Parable of the Sower Explained—The Tares.

Matt. 13: 18—30. || Mark 4: 13—25. Luke 8: 11—18.

18 To whom did Jesus speak at this time?
What request had they made to him? } Mark 4: 10, 13.
What questions did he ask them?

19 What is meant by the word of the kingdom?
Whose is the fault of not improving it?
Who is meant by the wicked one? Mark and Luke.
To what persons does the figure apply?

20 What is the meaning of "anon"? Mark 4: 16.
Why is the word received with joy? John 5: 35.

21 What is here denoted by "root"? Rom. 11: 16.
What is it that endureth awhile?
What disappointment follows?

22 What are represented by the thorns?
In what respect are riches deceitful? 1 Tim. 6: 9, 10.

23 What are the prerequisites for bearing fruit?

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* The passage quoted from Isaiah is a prophetic vision, not to be taken literally. Our Lord in this place, and Paul in Acts 28: 27, have given the true interpretation of it. Mark and Luke state the words of Christ so partially, that the meaning of them is obscured. This explanation will also serve to elucidate John 12: 40.

What fruit is here spoken of?
How much is a hundred fold?
Why are different amounts produced?
24 In what manner was this parable "put forth"?
What is here meant by the kingdom of heaven?
Who is the sower, and what is the field? } v. 37, 38.
Who are meant by good seed? }
25 Explain the passage "while men slept"?
Whose enemy was this?
What is the vegetable here called tares?
What persons are denoted by them?
26 At what time were the tares discovered?
How were they known from the wheat?
27 Who are the servants here mentioned?
From whom do they seek counsel?
28 What had the enemy done?
What is the import of the question?
29 Who is the speaker in this verse?
Whom does he address?
To whom does this direction apply?
30 What is meant by the harvest? } v. 39.
Who are the reapers? }

LESSON 61.

PARABLE OF THE TARES EXPLAINED—OTHERS DELIVERED. Matt. 13: 31—52. ‖ Mark 4: 26—34.

31 What is here meant by the kingdom of heaven?
32 To what size does mustard grow? Com.
To what is the seed compared? 1 Pet. 2: 2, 3.
With what is its growth compared?
33 What is leaven?
What is here meant by "hid"?
How is this parable to be applied?
34 Why were parables used by our Lord?
Did he *often*, or *always* use them?
35 Who is the speaker in this verse?
What prophet is quoted? *

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* The passage in Ps. 78: 2 is generally referred to as the one to which Matthew alludes. But as the psalm itself was written by Asaph, and the passage in question does not accord either literally or substantially with the quotation, it may well be supposed

How was the prophecy fulfilled?
36 Where was Jesus at this time? v. 1.
Into whose house did he probably go? Matt. 17:25.
37 How was the good seed sown?
Who sowed it before Christ came?
38 Who are the children of the kingdom?
Who are the children of the wicked one?
39 Whose enemy is this?
How long has he been sowing?
40 Who were to gather the tares in the parable?
41 What is here meant by "his kingdom"?
To whom do all created things belong? Matt. 11:27.
What is meant by all things that offend? Rev. 22:15.
42 What is meant by a "furnace of fire"? Matt. 25:46.
What will become of the enemy? Rev. 20:10.
43 What kingdom is here spoken of? Dan. 12:3.
What means the last clause of the verse?
44 Was this treasure a *mine*, or *money*? Prov. 2:4, 5.
Was the finder honest, or dishonest?
What is the *point* of application? Luke 16:8.
How is the gospel like hidden treasure?
What is needful to obtain it? Luke 14:33.
45 To whom is the merchant here compared?
46 What act of his is commended?
How is the case to be applied?
47 What does the casting of the net denote?
How are persons inclosed in it?
48 When will the net be full?
Who are the good, and the bad?
49 What is the end of the world?
50 What state of mind is here depicted?
51 To whom did Jesus here speak?
52 What "treasure" is here referred to?
To whom did Jesus apply this remark?
To whom does it now apply? Matt. 5:14—16.

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that Matthew referred to one of the prophets whose writings are lost, or remain concealed amongst the ancient learning of the east. See Note on Lesson 13.

LESSON 62.

TEMPEST STILLED—DEMONIACS HEALED.

Matt. 8: 18—34, & 9: 1. ‖ Mark 4: 35—41, & 5: 1—20.
Luke 8: 22—40, & 9: 57—62.

18 Where was Jesus at this time?
To whom was this direction given?
What was the probable reason of it?
Across what river or lake were they to pass?
19 Was this scribe a disciple, or an opposer? v. 21.
Do you think he joined the party, or not?
20 What was the import of this reply?
Who was meant by the Son of Man? Ps. 8: 4. Dan. 7: 13. Heb. 2: 6—9.
By whom was this title chiefly used?
21 What had Jesus said to this disciple? Luke.
What is the proper meaning of disciple?
22 Was this a requisition, or a rebuke?
How was it consistent with parental duty?
Who were meant by the "dead"? Eph. 2: 1.
What other direction did Jesus give him?
23 At what time of day did they embark?
24 What does Mark call this tempest?
What was the situation of the vessel?
25 In what part of the vessel was Jesus? } Mark.
What question did his disciples ask him? }
26 What question did he put by way of reply?
How does Mark state the question?
How does Luke state it?
What did he reprove in them? *
27 What did the mariners say to each other?
To what are the wicked compared? Is. 57: 20.
28 Where was the country of the Gergesenes?
What uncommon power had these demoniacs?
29 How many of them do Mark and Luke mention? †

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* ***Faith*** **is a word of various import in the Bible, and must always be explained by the context.**

† For the meaning of the expression "What have I to do with thee?" see Lessons 20 and 32.

How are the different accounts reconcilable?
In what way did they worship Jesus?
What "time" did they refer to? 2 Pet. 2:4. Jude 6.
30 How many swine were there in the herd?
31 What other requests did the demons make? *
What did they mean by the "deep"? Luke.
32 Into what sea did they plunge?
33 What race of people were the Gergesenes?
What city was this?
34 With what motives did the people come out?
Why did they make this request?
1 What sea did Jesus repass?
What place is meant by "his own city"?
Why was it so called? Matt. 4:13.

LESSON 63.

LEVI'S FEAST—FASTING. Luke 5:29—39. || Matt. 9:10—17. Mark 2:15—22.

29 What Levi was this?
Where was this occurrence?
Was Levi's call before or after this? Lesson 39.
In what respect was this a great feast?
Who were the invited guests?
Why probably was the entertainment given?
Why does Matthew neglect, and Luke speak of it?
30 Was this murmur at, or after the feast?
Against whom was it particularly directed? Matt.
Whom did they mean by publicans and sinners?
31 What persons did Jesus term "whole"?
Whom did he call the "sick"?
Who was the physician?
In that respect did they need his aid?
32 What remark preceded this verse? Matt.
What is repentance?
Who are bound to obey this call? †
33 Who put the question in this verse? Matt.

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* Mark has it "Send us," &c. implying his power to send them where he would.

† This verse ought to read, I came to call not the *righteous*, but *sinners* to repentance.

Where was John the Baptist at this time?
What is fasting aright? Is. 58:
How many were appointed in the law? Lev. 23: 27.
How often probably did the pharisees fast? Luke 18: 12.
How often did good men of old fast? Josh. 7: 6. Jud. 20: 26. 1 Sam. 7: 6, & 2 Sam. 12: 16. Ez. 8: 23. Neh. 1: 4.
34 Who were "the children of the bridechamber"?
To whom were they here compared? [3: 29.
When had John compared Jesus to a bridegroom? John
35 To what days did Jesus allude?
For what reason would they then fast?
How did this apply to John's disciples? Matt. 11: 2.
36 To whom was this parable spoken?
To what subject was it applied?
What was denoted by the old garment? } Com.
What was compared to the new piece? }
37 What kind of bottles were used?
Why would new wine burst them?
38 How was this figure applied? Com.
39 What persons were here referred to?
What was meant by the new wine?

LESSON 64.

A WOMAN HEALED—JAIRUS' DAUGHTER RAISED.

Luke 8: 41—56. || Matt. 9: 18—26. Mark 5: 22—43.

41 What was a ruler of the synagogue?
Why did he fall down at Jesus' feet?
What did he say? Mark.
42 Is this the remark of Luke, or Jairus?
Why did the people throng him?
43 Where did this affair occur?
What persuasion did this woman entertain?
From whence was it probably derived? Luke 6: 19.
44 Why did she come behind Jesus?
From whom did she expect to conceal the act?
45 Why did Jesus ask this question?
Did the woman deny that she touched him?
Why did Peter ask this question?
46 Was Peter's question answered?

How did Jesus discover the touch?
47 What convinced the woman that he knew it?
What induced her to confess the truth?
48 Why did Jesus address her so kindly?
In what sense had her faith saved her?
What is the import of "go in peace"?
49 What question did the messenger ask?
How can Mark and Luke be reconciled in this?
50 To whom did Jesus here speak? Mark.
What belief was here enjoined? John 10: 36—38.
Why was it required? *
51 Why were the people excluded? v. 53.
52 What question did Jesus here ask?
In what sense was the maiden not dead?
53 What is meant by "laughed him to scorn"?
Why did they do this?
54 Who remained in the apartment?
In what language did he speak to the maid? Mark.
Why, probably, did he use that tongue?
55 Why was the command in this verse given?
56 What astonished the ruler?
Why was this last charge given?

LESSON 65.

TWO BLIND MEN HEALED—A DUMB SPIRIT CAST OUT.

Matt. 9: 27—34.

27 From whose house did Jesus depart?
How could the blind men follow him?
Why did they call him the Son of David? John 7: 42.
Was *pity*, or *pardon* the thing they sought?
28 What house was this? Matt. 17: 24, 25.
Why were not the blind men healed on the way? [20. †
What is the import of his question to them? Luke 11:

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* Faith in Jesus' power to heal produced an application to him for healing. Such applications were always successful. Matt. 8: 13. 9: 29. 15: 28. Mark 9: 23.

† The great question which divided the opinions of the Jews was whether Jesus was the Messias, or not. Matt. 26: 63. John 7: 40—43. 10: 24, & 11: 27. To this question Jesus seems to refer in this, and in many other cases. A negative answer might

Why was that question put to them?
29 Was this miracle performed publicly, or privately?
What reason is there why it should be so?
What faith is here spoken of?
30 Who but Jesus had healed the blind?
Whose prophecy was now fulfilled? Is. 35 : 5. 42 : 7.
What is the meaning of this charge?
Why, probably, was it enjoined?
31 How do you account for their disobedience?
What country was here referred to?
32 Who were they that went out?
From what place did they go?
Who brought the dumb man?
33 Was this miracle public, or private?
What was it that had not been "so seen"?
Whoseprophecy was herein fulfilled? Is. 35 : 6.
What did they mean by "Israel?" [51.
34 By whom had this charge been made before? Lesson 50,
Upon what occasion had it been made?

LESSON 66.

Jesus again Rejected at Nazareth. Mark 6 : 1—6. ||Matt. 13 : 54—58.

1 From what place did Jesus depart?
What is meant by "his own country"?
By whom was he attended?
2 What day of our week was this?
What occasioned a change in the Sabbath? [16—30.
When had Jesus taught at Nazareth before? Luke 4:
At what were the people astonished?
What "mighty works" were meant?
3 Why did they call him the carpenter?
What other appellation did they give him? Matt.
Whose children were these brothers and sisters? *

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not prevent the blessing these men sought. An affirmative one, in the highest sense, would prove them to be his true disciples. Acts 16 : 31. 1 John 5 : 1.

* This question may be pursued by referring to many passages in a reference Bible, which may easily be traced from the following, viz. Matt. 12 : 46—50, & 27 : 56. Mark 15 : 40. John 2 : 12. 7 : 10. 19 : 25. Acts 1 : 14. 1 Cor. 9 : 5. Gal. 1 : 19. Jude 1 : 1. See also Jos. Antiq. book 20, chap. 8.

At what were the people offended?
What was the character of the Nazarenes?
4 What is here meant by a prophet?
How was Jesus regarded by his own kin? John 7: 3—7.
What is meant by "his own house"?
Why is not a prophet well received in his own country?
5 Why did not Jesus many mighty works there?
Why were some of them wrought?
6 How was it that Jesus marveled?
In what region were these villages situated?
Who was governor of the country at that time?

LESSON 67.

THE TWELVE COMMISSIONED TO PREACH, AND WORK MIRACLES. Matt. 9: 36—38, & 10: 1—15. ‖ Mark 6: 7—11. Luke 9: 1—5.

36 Why were these multitudes assembled?
In what respect were they scattered abroad?
37 Of what harvest did Jesus speak?
Who were the laborers employed in it?
38 Who is meant by the Lord of the harvest?
Why was this direction given? [14.
1 For what purpose had the twelve been chosen? Mark 3:
For what were they now commissioned?
How did the diseased and those possessed differ?
2 What is an apostle?
3 By whom is Matthew styled the publican?
4 Was Simon a Jew, or Gentile?
How many of the twelve were Jews? *
Why is Judas Iscariot mentioned last?
5 In what order were they sent forth? Mark.
What is meant by the way of the Gentiles?
Who were the Samaritans? John 4:
6 Who were the lost sheep of Israel?
7 What is here meant by *preaching?*
What kingdom is here spoken of?
8 What had they freely received?

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* The inquiry involved in this question may be pursued by consulting the following texts, among many others, viz. Luke 5: 10, 27. 6: 14, 15, with Clarke's note. John 1: 45, 47. Gal. 1: 19. 2: 14. Jude 1: 1:

In what were they to give freely?
9 Why is brass here enumerated?
10 What is the meaning of "scrip"?
Why were these directions given?
11 Who are here meant by worthy persons? [10: 5—7.
Where were the apostles to abide, and how long? } Luke
12 How were they to salute a house? }
13 How was peace to be imparted?
When and by whom was it to be withheld? Luke 10: 6.
14 What act was here enjoined?
What was the object of it? Mark and Luke.
Who gave an example of it afterwards? Acts 13: 51.
15 Where were these cities situated?

LESSON 68.

INSTRUCTIONS TO THE TWELVE. Matt. 10: 16—28.

16 To whom was this address made?
Who are here called wolves? Matt. 7: 15.
How is the wisdom of the gospel exhibited?
17 What evil were they to avoid?
What councils were here referred to?
Are churches or assemblies here spoken of?
18 Were these Roman, or Jewish rulers?
For what cause would they be arraigned?
What testimony would they exhibit?
19 What is meant by being delivered up?
Against what evil were they cautioned?
What special aid was promised them?
Why was it specially important at that time?
20 To what public speaking did Jesus refer?
Was this promise limited, or universal?
21 What was to occasion this unnatural war?
How do you account for religious persecution? Paul.
22 Are all men, or all sorts of men intended?
Why would the twelve be hated?
What is here meant by "the end"?
How was this promise realized?
23 Why were they to fly from persecution?
Until what time, or event, did he allude?
24 How was this saying applicable to them?
25 What are Christians to expect from the men of the world?

How should they conduct under such circumstances? 1 Peter 2: 20.
26 Whom were they directed not to fear?
Of what hidden things did Jesus speak?
27 *How* had he told them in darkness? Mark 4: 34.
What is here meant by the "house-tops"?
28 Against what kind of fear were they warned?
Was natural, filial, or slavish fear enjoined?

LESSON 69.

Comfort under Persecution. Matt. 10: 29—42.

29 What is a sparrow?
When do they fall to the ground?
What important principle is here asserted?
30 What is the import of the word "numbered"?
To whom particularly were these words spoken?
What, apparently, was the design of them?
31 What kind of fear were they to avoid? Prov. 29: 25.
Upon what ground was the duty urged?
32 What is the confession first spoken of? John 12: 42, & 1 Tim. 6: 12, 13.
What confession is here promised?
33 What denial of Jesus is this?
When will the threatened denial be made?
How did Peter's case differ from this?
34 What opinion did Jesus here correct? Is. 11: 6. Luke 2: [14.*
35 Was this contention the object, or consequence of Christ's mission? †
Which of the prophets foretold this state of things?
Is the Christian religion adapted to promote peace, or war? Is. 9: 6.
36 Were these some of his foes, or his only ones?
What was the *cause* of this discussion?
At what period especially did it prevail?
37 What principle is contained in this verse?

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* Instead of "peace on earth," the text should read *peace to this land.*

† By a bold manner of expression, eastern prophets, orators, and poets, often spoke of that which they foresaw would take place, as if it were the purpose for which the preliminary measures were adopted and put in operation.

38 To what custom does Jesus here allude?
What is here meant by the cross? Heb. 12:1—7.
39 How is the first clause to be understood? Matt. 16:25.
In what sense ought we to *lose* our lives?
40 What was meant by *receiving* the apostles?
How was Jesus received in that case? Matt. 25:40.
41 What is here meant by a prophet?
What is a prophet's reward? [10:15.
42 Who are meant by "little ones"? Matt. 18:6, 10. Mark
To which was the "name of a disciple" to be applied?

LESSON 70.

THE TWELVE PREACH, &c.—DEATH OF JOHN THE BAPTIST. Mark 6:12, 13, 21—29. ‖ Matt. 14:6—12. Luke 9:6.

12 What is meant by "they went out"? Luke.
Who had taught repentance before them? Mark 1:4, 15.
Why was repentance the leading topic of the gospel?
13 In whose name were these miracles wrought? Mark 9: 39. 16:17. Luke 10:17.
Why did they anoint the sick with oil? Jas. 5:14. Com.
21 In what respect was this a convenient day?
Which of the Herods is here spoken of?
What part of Palestine was under his government?
22 What was the name of this girl? } Jos. Antiq. book 18.
How was she related to Herod? }
When and where did she dance?
23 What is meant by "he sware unto her?"
At whose disposal was Herod's kingdom?
How do you account for such a promise?
24 Why was this counsel given by Herodias?
What do you think of such a mother?
25 Why did she go to Herod in haste?
How do you understand "by and by"?
26 Why was the king sorry? v. 20.
Was he right, or wrong, in keeping his oath?
How were his guests concerned in the matter?
What kind of oaths are binding?
27 Where was the prison here spoken of? Lesson 25.
How long had John been imprisoned?
What is a charger?

29 Who were the disciples of John?
What does this act indicate concerning them?
Who carried news of these things to Jesus? Matt.

LESSON 71.

Herod desires to see Jesus—Five Thousand Fed.

Luke 9: 7—17. || Matt. 14: 1, 2, 13—21. Mark 6: 14—16, & 30—44. John 6: 1—14.

7 Which of the Herods was this?
What other title did he bear? Mark.
How large was his government? Jos. Antiq. book 17.
Why was he perplexed by this rumor?
What did he say about John? Matt. and Mark.
8 What prophet is meant by Elias?
What old prophets were meant?
9 For what cause was John beheaded?
What things did Herod hear of Jesus?
When did he see him? Luke 23: 8.
10 What apostles were these?
From whence did they return?
Where did they reassemble? John 6: 1.
What did they tell Jesus? Mark.
To what place did they then retire?
What were the objects of this journey? Matt. and Mark.
Across what lake did they pass?
11 From what places did the people follow Jesus? Mark.
What were their motives in doing so? John 6: 2, 26.
In what manner did he receive them?
How did he entertain them?
12 Why did the twelve make this proposal?
What reply did Jesus make to it? Matt.
13 What question did he put to Philip? } John.
What was Philip's answer? }
What question did the disciples ask Jesus? } Mark 6:
What was his question by way of reply? } 37, 38.
What was their answer to his question?
Who made it in behalf of the rest? John.
14 Did this number include the women and children? Matt.
Why were the people numbered and divided?
15 How did they seat themselves? Matt.

16 What religious custom did Jesus observe? Com.
Did he *ask*, or *bestow* a blessing, or *give thanks*? John.*
What is meant by breaking the loaves? Com.
Into how many parts were they divided?
17 What said the multitude after they had eaten?
Who directed the fragments to be collected?
What does that example teach us?

LESSON 72.

JESUS WALKS ON THE SEA—SAVES PETER—HEALS THE SICK. Matt. 14:22—36. || Mark 6:45—56. John 6: 15—21.

22 Where was Jesus at this time?
What is meant by *constrain*?
Why was constraint necessary?
At what time of day did the disciples embark? John.
What lake were they to cross?
Toward what place did they steer? John.†
What surprising miracle had just been wrought?
23 Why did Jesus practice secret prayer?
Why did he often select a mountain for it?
What occasioned his retirement at this time? John.
24 How wide was this sea?
In what respect was the wind contrary?
Did Jesus promise to rejoin them? John 6:17.
25 How many miles had they proceeded?
What part of the night was the fourth watch?
26 What was it that troubled them?
Was Jesus going towards them, or by them? Mark.
What did they mean by a spirit?
What kind of fear was this?
27 How did they discover that it was Jesus?

* This subject may be pursued by attending to the following, among other passages, viz. 1 Sam. 9:13. Matt. 15:36, & 26: 26. Mark 8:6, & 14:22. Luke 22:19, & 24:30. Acts 27:35, 1 Cor. 11:24.

† Comparing the several accounts of this voyage, it would seem the disciples were persuaded to embark for Capernaum, on the other side of the lake, and to touch at Bethsaida, upon the promise of Jesus that he would join them somewhere on the passage.

28 How do you account for Peter's request?
29 Was the proposal assented to, or approved, or both?
Was this an exercise of faith, or presumption?
30 What dissipated Peter's confidence?
31 Of what did Peter doubt?
Was he saved by faith, or divine power?
32 How were the disciples affected at this time? Mark.*
33 What persons are here spoken of?
In what consisted this worship?
34 Where was the land of Genesaret?
How soon did they arrive there?
35 What place in particular is intended?
How did the men of that place know him?
36 Who besought Jesus in behalf of the sick?
Were his cures special, general, or universal?

LESSON 73.

Christ the Bread of Life. John 6: 22—40.

22 What event distinguished the preceding day?
At what place were the people standing?
Whither had the disciples gone?
23 Where was Tiberias situated?
At what place had the people eaten?
24 In what boats did the people embark? v. 22.
25 On which side of the sea did they find him?
Why did they ask Jesus this question?
26 Was the question answered, or not?
How do you understand the reply?
At what place did this conversation occur? v. 59.
27 What is the meat that perisheth?
What is here forbidden? 2 Thes. 3: 10.
Describe the meat that endureth?
How was the Son of Man sealed? 8: 18. Acts 2: 22, & 2 Peter 1: 17.
28 What did they mean by the "works of God"?
29 What were they directed to believe?

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* The expression in Mark, "for their heart was hardened," conveys the idea that the minds of the disciples were infected with unbelief and distrust; whereas, the evangelist only says (so is the original) they were so stupified with astonishment, that they did not reflect on the preceding miracle.

How are good works connected with this belief?
30 What peculiar sign did they seek? Matt. 16: 1.
31 To what historical fact did they allude?
What use did they here make of it?
32 Who gave manna to their fathers?
How was the true bread now given?
33 To whom did Jesus refer in this verse? *
In what way does he give life to the world?
34 How do you understand this request?
35 What is here meant by coming to Jesus?
How does believing in him differ from it?
36 What was it which they did not believe?
37 What doctrine is here disclosed? John 17: 6.
Why do not all accept of salvation?
38 Does Jesus speak of his official, or divine character?
Which of these rank him below the Father?
39 Of what persons does Jesus here speak?
How does he preserve his true disciples?
To what resurrection does he here allude?
40 To whom is the offer of salvation made?
What is everlasting life?
May we all obtain it?

LESSON 74.

Necessity of Obtaining Eternal Life. John 6: 41—58.

41 Why did the Jews murmur for this cause? John 7: 27.
42 Was this said to Jesus, or among themselves?
What important doctrine were they ignorant of?
43 What divine attribute was here exerted?
44 How is this a reason why they should not murmur?
By what means is a person *drawn* to Jesus?
What resurrection is here promised?
45 Which of the prophets are here meant?
Is this the knowledge of the head, or heart, or both?
46 What individual hath seen the Father? Lesson 36.
To whom did Jesus refer in the last clause?

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* Doddridge, Campbell, and other eminent critics, agree that the original of this verse is thus: "For the bread of God is *that* which," &c. This accounts for the fact that the people did not understand our Lord to refer to himself.

47 What kind of faith is here spoken of?
What doctrine is here involved? v. 47. John 10: 28.
48 Of what bread had Jesus been speaking?
49 How long were their fathers fed with manna?
Where was the wilderness?
50 Is the *mission* of Jesus, or its *design* here pointed out?
What death was it designed to avoid?
51 Is this figurative or literal language?
What radical doctrine is here set forth?
Wherein did Christ's sufferings consist? Is. 53: 10, & 1 Pet. 2: 24.
52 What strife was this?
Did they understand Jesus or not? v. 63.
53 What is represented by flesh and blood in this verse?
54 To whom does this infallible promise belong? Prov. 2: 18.
55 Is this food for the body or the soul?
56 To what process of nature does Jesus allude?
57 Explain the comparison in this verse.
58 What distinction does Jesus here point out?

LESSON 75.

MANY DISCIPLES FORSAKE JESUS—THE TWELVE REMAIN.

John 6: 59—71, & 7: 1.

59 Upon what subject had Jesus been teaching?
60 What persons were called disciples of Jesus?
What was the difference between these and other disciples?
Was this said to Jesus, or among themselves?
61 How did Jesus know that they murmured?
What effect were the frequent displays of his omniscience adapted to produce?
62 How does this question apply to the subject?
63 What spirit is here spoken of?
What does it quicken?
In what sense were his words spirit and life? v. 5.
64 Was this the unbelief of the intellect, or the heart?
Who speaks in the last clause of the verse?
65 What doctrine is here declared by Christ?
66 At what were these disciples displeased?
What should we say of their example? Heb. 10: 38, 39.
67 What was the object of this inquiry?
68 In whose behalf did Peter speak?
Why probably did he take the lead?

Did he give a negative, or affirmative answer?
69 What kind of faith is here expressed? Rom. 10: 9, 10.
70 In what particular did Peter mistake? *
71 Whose words are these?
Was this a curse, or a warning for Judas?
1 What is meant by "Jewry"?
Why did Jesus fly from persecution?

LESSON 76.

THE TRADITIONS OF THE ELDERS. Mark 7: 1—13.
|| Matt. 15: 1—9.

1 Where was Jesus at this time? John 6: 17, 21, 24, 59.
How far was Capernaum from Jerusalem?
Why did the scribes and pharisees come so far?
2 To whom did they make their complaint?
3 What were the traditions of the elders?
What was meant by *holding* them? †
4 Why did they wash on coming from the market?
What is here meant by tables? Com.
Were these washings secular habits, or religious rites?
5 Why was this question put to Jesus particularly?
What question did he ask them in reply?
How did this reply answer their question?
Did he either approve, or condemn the disciples?
6 In what respect were they hypocritical?
What passage in Isaiah is here quoted?
7 Is this part of the quotation literal or substantial? ‡

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* The word *diabalos*, which our Lord used in this case, did not sound so harsh in the ears of his disciples, as the word "devil" does in ours. The word only imported an *adversary, slanderer, spy*, &c. and is so used in 1 Tim. 3: 11, and 2 Tim. 3: 3; where our translators render it *slanderers*, and *false accusers*.

† The sense of this passage is that the pharisees and all the Jews who observe the traditions of the elders, "eat not," &c.

‡ The words of the quotation contained in this verse are not in the Hebrew original of Isaiah, but being in the Septuagint, a translation familiar to his hearers, and in accordance with the sense of the prophet, our Lord quotes as he finds it in that version, unless Matthew and Mark both misstate his language, which is scarcely credible, since Matthew himself corrected the Septuagint. See a case in chapter 12: 18.

What commandments of men were these?
Was this religion, or superstition?
8 How did they *lay aside* the commandment of God?
9 Is this irony, or approbation?
To which commandment does Jesus allude? [Matt.
Did they renounce, or frustrate the command of God?
10 Where is the commandment to be found?
Where is the penalty recorded?
11 What is the meaning of corban? Com. *
12 Was this duty superstition, or hypocrisy?
13 To whom was Jesus now speaking?
How did it apply particularly to them?
Was this a public or a private interview? Matt. 15: 10.

LESSON 77.

WHAT DEFILETH A MAN. Matt. 15: 10—20. ‖ Mark 7: 14—23.

10 What multitude and where was this? Lesson 76.
Why was this injunction given?
Did the disciples obey it? v. 16.
11 What gave rise to this subject?
What was meant by defiling a man?
What precept, or opinion did Jesus here oppose?
What charge did he design to meet? v. 2.
Was this the text only, or the sermon?
What was probably the conclusion? } Mark.
12 Was this scene public, or private? }
In whose house probably were they assembled?
To what saying did they refer? v. 11.
Why did they ask this question?
13 What is here denoted by a plant?
How was the remark to be applied?
14 What is the import of this command? Matt. 7: 14—20.
What use are we to make of it?
In what respect were these teachers blind?
15 To what parable did Peter refer?
Did he speak for himself, or the twelve?

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* This was a Syriac word, and therefore Mark translated it for the benefit of his Greek readers. Our translators should have used the word *devoted*, or *consecrated*, instead of "gift" for our benefit

What probably occasioned this request? Lev. 11.
16 How long had the twelve been with Jesus? Harmony.
To what fault of theirs did he allude?
17 Is natural or spiritual food here spoken of?
What was it which they did not understand?
18 Are words or deeds here spoken of?
19 What are evil thoughts?
How do they defile a man?
Why are we accountable for them? Jer. 17: 10.
20 What sins does Mark add to this catalogue?
How do overt acts defile a man?

LESSON 78.

THE SYROPHENICIAN WOMAN. Mark 7:24—30. ‖ Matt. 15: 21—28.

24 From what place did Jesus depart? John 6:59.
Where were Tyre and Sidon situated?
How far were those cities from Capernaum?
Why was this journey undertaken? Com.
Who attended Jesus on the way?
How is it that he *could not* conceal himself?
25 What had this woman heard of Jesus?
Why did she prostrate herself before him?
Did Jesus at first regard, or neglect her?
What said his disciples to him?
What was his reply to them?
How do you understand that reply? Matt. 10:5, 6.
26 Why was this woman called a Greek? Com.
Where was the country of Syrophenicia?
Why does Matthew call her a Canaanite?
What were her words to Jesus?
How could she give him his title?
27 Whom did Jesus call "the children"?
What was meant by the "children's bread"?
Whom did he term "the dogs"?
Why did he use that epithet? Com.
28 What virtue did this woman exhibit?
Contrast the case of Naaman? 2 Kings 5: 12.
29 What reason is stated for granting her request?
Which is right, Matt. or Mark, as to the words of Jesus?

Do they give us the substance, or the very words?
30 When did she discover that her daughter was well?
Why was she laid upon the bed?

LESSON 79.

A Man Restored to Hearing and Speech—Four Thousand Fed. Mark 7: 31—37, and 8: 1—10. ‖ Matt. 15; 29—39.

31 Where were the coasts of Decapolis? 5: 20.
To which side of the sea did Jesus come?
32 Was this scene on a mountain, or in a city?
What other invalids were brought to be healed?
33 Why did Jesus take this man aside? *
How did Mark come to the knowledge of this fact?
34 Who looked up to heaven, and sighed?
In what language did Jesus speak to this man? Com.
35 Was this an act of creating, or restoring power?
What did the people say concerning Jesus? v. 37.
36 To whom was this charge given?
Why was it imposed upon them?
How do you account for their disobedience?
37 Was this popular applause, or lasting approbation?
1 Whereabout, probably, was this scene? v. 4.
2 How had this multitude subsisted three days?
How had they probably been employed?
How much of those transactions is recorded?
3 What is here meant by fasting?
Why was this statement made to the disciples?
4 How do Matthew and Mark differ in this reply?
5 What besides loaves did they say they had?
6 For what did Jesus give thanks?
7 How did this blessing differ from the "giving thanks?"
8 Who were fed besides the men?
9 How many were fed on a former occasion?
About how far apart were these scenes?
10 At what part of the sea did they embark?

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* This passage is unintelligible in our translation of Mark. It might with propriety be rendered thus: *Jesus having taken him aside from the crowd, spat upon his own fingers, and put them into the man's ears, and touched his tongue.*

Upon what part of the coast did they land?
What does Matthew call the place?

LESSON 80.

LEAVEN OF THE PHARISEES, AND OF HEROD. Mark 8: 11—26. ‖ Matt. 16: 1—12.

11 Where was Jesus at this time?
Who joined the Pharisees in this altercation?
From whence did these men come?
What was the recent cause of their assembling? v. 9.
When had they sought this sign before? John 2: 18. Matt. 12: 38, & John 6: 30.
When had such signs been exhibited? 1 Sam. 12: 16—18. 1 Kings 18: 38. Is. 38: 7, 8.
12 What is here meant by "his Spirit?"
What generation did he speak of?
How does this differ from Matthew's account?
What question did Jesus put to these cavilers? Matt.
13 Whom did Jesus leave?
To which part of the lake did he go? *
Why did Jesus pass this lake so often, instead of going by land?
14 To what may this forgetfulness be attributed?
15 What were the doctrines of the Pharisees?
What were the doctrines of the Sadducees? Acts 23: 8.
How did the Herodians differ from the other sects?
16 Why did the disciples reason among themselves?
17 Was this instruction, or reproof, or both?
18 How should our natural faculties be employed?
19 Where were the five thousand fed?
20 Did they fail in memory, or reflection?
21 What did he ask them if they did not understand?
What effect had this question upon their minds?
22 Where was Bethsaida situated?
Was this man's blindness original or casual? v. 24.
23 What town was this?
Why did Jesus lead this man away? Matt. 11: 21.

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* Our translation conveys the idea that Jesus sailed from the region of Magdala to the opposite shore. The original is, to the opposite extreme, i. e. to the north end of the lake.

24 How do you understand this answer?
What men did he see?
25 Why, probably, was this cure gradual?
26 Why was this direction imposed?
What town did Jesus mean?

LESSON 81.

PETER'S FAITH IN CHRIST—SELF-DENIAL TAUGHT. Matt. 16:13—28. ‖ Mark 8:27—38, & 9:1. Luke 9:18—27.

13 Where was Cesarea Philippi situated?
What gave it this name?
What was its former name?
Was this conversation at the city, or on the way?
What act of devotion preceded it?
14 Did every one, or the people at large, say this?
Why was this said on a former occasion? Luke 9:7—9.
15 Does Jesus inquire what they said *publicly*, or *privately*?
16 What does this confession imply? Mark and Luke.
By whom is the Father called the "living God" in the Old Testament? Josh. 3:10. 1 Sam. 17:26, 36, & Jer. 10:10.
17 What is the meaning of Bar-jona? John 1:42.
What is meant by "flesh and blood" in this place?
What was revealed unto Peter, and how?
18 What name did Jesus give to Peter? John 1:42.
Why was he called by both names?
Who or what is meant by "this rock"?
What is meant by "church" in this place? Acts 7:38. 8:1. 9:31, & 19:32. Rom. 16:5. Eph. 1:22.
What are meant by the "gates of hell"?
19 What "kingdom of heaven" is this?
What are the "keys" of it?
What does binding and loosing here denote? Com.
Who received this authority besides Peter? Matt. 18:18.
Did Jesus inculcate equality, or precedency, among the twelve? Matt. 20:26. John 13:14, 15.
How did the apostles regard Peter? Acts 15:7—29. 1 Cor. 9:5. Gal. 2:9—11.
20 How do you account for this charge?
In what *manner* was it given?

21 Had Jesus spoken plainly, or obscurely, of his death before this? Matt. 12: 40.
22 What is the import of the words "took him"?
In what manner did Peter *rebuke*? Luke 17: 3 *
23 What is the import of the name "Satan"?
Define the word "offence" in this place.
To what error in Peter did Jesus refer?
24 To whom were these words spoken? Mark.
What is meant by coming to Christ?
What by self-denial, and how often to be practised? Luke.
25 What "life" is here spoken of? Com.
26 What is here meant by the whole world?
27 To what period, or event, does our Lord refer?
What rewards will then be distributed? Mark
28 Is *this* gospel day, millennium, or final judgment?

LESSON 82.

The Transfiguration. Matt. 17: 1—13. ‖ Mark 9: 2—13. Luke 9: 28—36.

1 From what time, or event, are these days counted?
How do you reconcile Luke's account of the time?
What was the object of this visit to the mountain?
In what other cases were these disciples selected? 26: 37. Mark 5: 37.
2 In what act of devotion was Jesus engaged at this time?
How do you understand the term "transfigured"?
Were the disciples wakeful, or drowsy?
Was this scene by day, or by night?
3 Were these similitudes, or the very persons?
What was their appearance?
Upon what subject did they converse?
4 How did Peter know Moses and Elias?
What is a tabernacle?
Why was this proposal made?
5 From whence did this voice proceed? 2 Pet. 1: 18.
In what other instance was this testimony given?
To whom was this voice addressed?

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* The same original word is translated *took him unto them* in Acts 18: 26. The term "rebuke," as now used, does not convey to us the true idea in this verse. To *earnestly remonstrate* is nearer the sense of the original.

6 Of what were the disciples afraid?
Why did they fall on their faces?
7 What is meant by Jesus touching them?
How should *our* fears be dispelled?
8 What had become of Moses and Elias?
What is the other name of Elias?
9 How soon did they come down from the mountain?
What is here meant by "the vision"?
What are the probable reasons for this injunction?
What doubt did these disciples privately discuss?
10 Which of the disciples were these?
Was this saying a tradition, or revelation?
What did the scribes understand by it?
Why was this question started?
11 Was the saying of the scribes correct, or incorrect?
Explain the expression "restore all things." *
12 Who was meant by Elias?
Who were they that knew him not?
What had they done to him?
What does Mark add to this statement?
13 What led these disciples to understand?

LESSON 83.

JESUS CASTETH OUT A DUMB SPIRIT. Mark 9: 14—29. || Matt. 17: 14—21. 'Luke 9: 37—43.

14 Where had Jesus been at this time?
Which of the twelve were these?
Why was this multitude assembled?
15 At what were the people amazed?
In what manner did they salute him? †
16 What was the substance of his question?
What topic probably had they been debating?
17 Was this any, and what answer to the question?
What posture did this man assume?

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* It is worthy of note that the word "restore" in this place, and "turn" in Malachi 4: 6, are the same word in the Septuagint version of the prophet. To that version our Lord probably alluded: and by comparing the two verses, the meaning is better understood.

† The Jewish mode of salutation may be seen from such texts and their parallels as the following: Jud. 19: 20. Ruth 2: 4. Luke 10: 5. 24: 36.

Was this an only son, or an only child?
What is a lunatic? Matt.
What was meant by a "dumb spirit"? Luke 9: 39.
18 Was this a lunatic, or one possessed, or both?
How do the two cases differ?
Who of the disciples attempted to cure this son?
Why could they not do it?
What reasons, think you, they gave to the scribes?
19 To whom did Jesus address himself?
In what respects were they a faithless generation?
What is the import of Jesus' questions?
20 What is meant by "they *brought* him"? Luke.
What spirit rent the man?
21 Who asked the father this question?
What was the design of it?
22 Why could not the spirit destroy the lunatic?
Did he exert miraculous, or what power, in this case?
In whose behalf did the father speak?
What doubt did he entertain?
23 What belief is here spoken of?
What power, if any, does such a believer acquire?
2 Chron. 20: 20. Is. 7: 9. Heb. 11: 6.
24 What faith did the father express?
How do you understand his request?
25 What occasioned this rush of the people?
In whose name did Jesus work this miracle?
What proof is here, of the existence of demons?
26 As the man was dumb, *how* did the spirit cry out?
27 Was this miracle public, or private?
28 Was this house at Capernaum, or where else? v. 33.
Which of the twelve were not here included?
What answer did Jesus give to the question?
What other remark to them did he add?
29 What is meant by "this kind"?
Is saving faith, or miraculous power, here spoken of?
With what fault were the disciples chargeable?

LESSON 84.

Tribute Money—Humility. Matt. 17: 22—27, & 18: 1—5. ‖ Mark 9: 30—37. Luke 9: 43—49.

22 At what place in Galilee did Jesus abide?
Why did he wish to travel unnoticed? Mark.
To whom was this address made?
What was the introduction to it? } Luke.
23 Why did not the disciples understand it? }
For what reason were they exceeding sorry? [45.
When did the disciples understand this matter? Luke 24:
24 For what purpose was this tribute collected?
Why was the application made to Peter?
25 What house was this?
How did Jesus *prevent* Peter?
26 What was the difference between children and strangers?
To whom did Jesus apply his remark?
27 Whom did Jesus wish to avoid offending?
Would he be right, or wrong, in withholding the tribute?
What sea is here spoken of?
1 Who introduced this subject, and how? [tion? } Mark
What answer was made to the introductory ques- }
What was the probable origin of this debate? Luke 8: 51, & 9: 28.
2 What question had the disciples put to Jesus? v. 1.
How did he illustrate his reply?
With what remark did he preface it? Mark 9: 35.*
3 What fault was here detected and exposed?
How is the term "converted" here applied?
What more did Jesus say on the subject? Luke.
4 What duty is taught in this verse?
What is the humility here inculcated?

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*Upon comparing the evangelists, Archbp. Newcombe states the train of discourse to be thus: "On their journey to Capernaum, the disciples had disputed who should be greatest. In a house at Capernaum Jesus asked them the cause of their dispute, though he well knew it; and to show his knowledge of it, he pointed out humility as the way to superiority. The disciples, conscious that the subject of their debate was known, in direct terms request Jesus to decide it; who again teaches them humility in the lively manner of the east, by setting an example of it before their eyes."

5 Does Jesus mean a child, or a disciple?
What is meant by receiving one?

LESSON 85.

A STRANGER CASTS OUT DEVILS. Mark 9:38—50. ‖ Matt. 18:6—9. Luke 9:49—50.*

38 Whom does John include with himself?
What occasioned John's remark?
What did he say was their objection to this man?
Did they forbid him from jealousy, or duty? †
39 In whose name did the twelve work miracles?
How do you understand "lightly" in this place?
What new idea did Jesus communicate to them?
40 What "part" or *cause* were the twelve advocating?
How were their friends to be distinguished? [22, 23.
Was this man's real character here decided? Matt. 7:
41 Is Jesus here teaching pity, or Christian charity?
Did he speak of the twelve, or all apparent disciples? v. 42.
Would the *reward* be confined to believers, or extended to others?
What reward was it that was promised?
42 Did Jesus speak of *affronting*, or *ensnaring* his disciples?
How would death be better than such a deed?
43 How is "offered" here to be understood?
Is maiming here used literally, or figuratively?
What duty is inculcated in this verse?
44 Is this a figurative, or literal expression?
45 How does this verse differ from the 43d? ‡
46 What is meant by the worm that dieth not?
What is the fire that is not quenched?

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* John does not abruptly introduce a new subject; but observing Christ's remark concerning offences, (Matt. 18:6, 7,) and remembering what had been done to the man whom the twelve found casting out devils, he seems to inquire if that was such an offence as Jesus had been condemning.

† Whatever the fact may have been, the disciples thought one might cast out devils in Jesus' name, without his commission to do so.

‡ In this and many other cases the precise words of Christ are not stated by the evangelists. Whereupon Archbp. Newcombe remarks: "The evangelists are not scrupulous in adhering to the precise words used by Christ. They often record them in a general manner, regarding their purport, and not superstitiously detailing them."

47 Is the same, or a different idea here enforced ?
What difference of expression is there?
Why was the main idea reiterated?
48 Is this the place of the dead, or of the damned?
49 How will every one be salted with fire?
To what Jewish rite did Jesus allude? Lev. 2:13.
50 Is piety, wisdom, or zeal, denoted by "salt"? Col. 4:6.
To what was this instruction applied? v. 39.
What fault was here reproved?

LESSON 86.

GUARDIAN ANGELS—OFFENDING BROTHER.

Matt. 18:10—22.

10 Where was Jesus at this time?
To whom was he speaking?
Is this a continuation of the subject, or a new one?
Who are meant by "little ones"?
What aid do angels give them? Ps. 34:7. Heb. 1:14.
11 How often has Jesus this title in the Old Testament? Ps. 8:4. 80:17. Dan. 7:13. Heb. 2:6—9.
Who are meant by the "lost"?
How doth the Son of Man save them?
12 Is this verse a question, or a supposition?
13 Why would the shepherd rejoice in this case?
14 With whom does Jesus compare the shepherd?
What duty is taught in this parable?
15 How is this a continuance of the subject?
Who is meant by "thy brother"? Context.
Is *expostulation*, or *admonition* here enjoined?
Why was this duty to be done privately?
What is meant by *gaining* a brother? 1 Cor. 9:19.
16 Were these to be brethren, or any persons?
Why would this step be likely to succeed? [19:15.
How many witnesses did the Jewish law require? Deut.
17 What is here meant by the church? *
Who are here denoted by "heathen," and "publican"?
Is discipline designed to punish, or restore?

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* The word *church* first occurs in Matt. 16:18. In the New Testament it signifies an assembly of people merely, the character of which is to be learned from circumstances. In Acts 19:32 the same original word is translated *assembly*, and in that case means a mob.

Was this course prescribed to redress the injured brother,
or to promote the peace and purity of the church? *
18 To whom had this power been already given? 16 : 19.
Did it respect doctrine, or discipline, or both?
Was it here limited to the twelve, or not?
What was meant by binding and loosing in heaven?
19 Was this promise to the twelve, or to all?
Wherein did the agreement spoken of consist? [3.
What security is there against our asking amiss? Jas. 4 :
20 Are the twelve, or disciples at large, here spoken of?
What supreme attribute does Jesus assume?
21 What probably gave rise to this question? v. 15.
What is the counterpart to this forgiveness?
22 How do you understand this answer?

LESSON 87.

FORGIVENESS TAUGHT IN A PARABLE. Matt. 18 : 23—35.

23 What is here meant by the kingdom of heaven?
Who were called the king's servants?
What account did he propose to take?
24 Did this debtor come voluntarily, or involuntarily?
How much did he owe in our currency?
25 Was he unable, or unwilling to pay? [46.
What law or custom is here referred to? Lev. 25 : 39—
26 Why did the servant assume this posture?
What is meant by "worshiped him"? †
Was forbearance, or remission, sought for?
27 What moved the compassion of the king?
Does this represent a reprieve, or a pardon? ‡

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* Our Lord's injunction has no qualifications, or exceptions; and therefore, as well as for the reasons of the injunction itself, it would seem the offended person is not at liberty to pass by the offence in silence on the one hand, nor to publish it on the other.

† The Polyglott gives *besought* in lieu of "worshiped," and it is the better reading of the original Greek.

‡ The original word in this and in the 32d verse, rendered "forgave," is variously used in the New Testament, according to its connection with other words. In this connection it ought to have been translated *suspended*, which will render the parable more consistent with itself. The request of the debtor was forbearance merely; and this it seems by the 32d verse was the thing granted. Overlooking this, some of the commentators have fallen into various incoherent explanations.

28 How much was this debt in dollars and cents?
What disposition was here exhibited?
Was this a common, or unusual instance?
29 Is this a similar case to the other? v. 26.
30 What law or custom was this? Matt. 5: 25.
31 Why were the fellow servants sorry?
32 What cardinal rule had this servant violated?
What new obligation had he broken?
33 Was the king's clemency the ground, or example, of this duty?
34 What excited the king's displeasure?
Who were the tormentors? Com.
How much was due to the king? v. 24.
Had this debt been suspended, or extinguished?
35 To whom was Jesus speaking?
In what does forgiveness consist?
To whom belongs the redress of grievances?

LESSON 88.

THE SEVENTY SENT TO PREACH AND WORK MIRACLES.

Luke 10: 1—16.

1 What things are here spoken of?
How many disciples had Jesus before selected?
Why did he send these in companies of two?
What is meant by sending them "before his face"?
2 To whom did Jesus address these words?
What did he mean by the harvest?
Who were the laborers?
Who was meant by the lord of the harvest?
3 Of what virtues is a lamb an emblem?
Why should Christ's messengers be doubly exemplary?
Who are here represented by "wolves"?
4 What is the import of the first injunction in this verse?
Why was it given?
Why were they to "salute no man by the way"?
5 What was the common Jewish salutation? Lesson 83.
What was implied in the word "*peace*"?
6 What was meant by "the son of peace"? Matt. 10: 11.*

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* Fidelity to the original requires this verse to be read thus: *If the son* (or a son) *of peace be there, your peace shall rest upon him.* The expression itself, "son of peace," is analogous to other Jewish terms, as "sons of thunder," "sons of Belial," "son of perdition," "children of wisdom," "children of wrath," &c.

Were they to pray for peace, or bestow it?

When and by whom would it be withheld?

7 Why were they to remain in one house?

What Jewish ritual was here abolished? Lev. 11. 1 Cor. 10:27.

8 Were they sent to Judea, or where else? John 7:1. Lesson 75.

Did they go to Jews, or Gentiles, or both?

Why were they to itinerate, instead of settling?

9 What were they to preach or proclaim?

How does Paul define the "kingdom of God"? Rom. 14:17.

In what sense had it come "nigh" to them? Matt. 3:2.

10 How would it appear that they were *not received*?

11 What would "wiping off the dust," &c. imply?

12 What day is here referred to?

Was this against the *city*, or *inhabitants*?

On what principle would they be judged?

13 Where were these cities situated?

Were Tyre and Sidon inhabited by Jews, or Gentiles?

What "mighty works" are spoken of?

14 Why will it be more tolerable for Tyre and Sidon?

15 In what respect was Capernaum exalted?

How was this denunciation realized †

16 How is Jesus despised by despising his messengers?

LESSON 89.

JESUS' DISCOURSE WITH HIS BRETHREN. John 7:2—13.

2 Where and how often was this feast observed? Deut. 16:13—16.

By what other name was it called? Ex. 23:16.

At what season of the year was it celebrated?

Mention some of its ceremonies. Lev. 23:34—43.

3 How were these brethren related to him? Matt. 12:46—50. 13:55, 56. Mark 3:31. 6:3. Lu. 8:19, 20.

Where was Jesus at this time? v. 9.

What disciples did his brethren speak of?

What other motive, probably, caused this advice?

4 How did they apply their remark to Jesus?

Why did they suppose he desired publicity?

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† The word "hell" in the sacred volume does not always mean the place of the damned; the fact is not disputed; commentators should be consulted.

Of what "things" did they speak?
What did they mean by "the world"?
5 What unbelief was this?
What was the probable extent of their faith in him?
6 To what "time" did Jesus allude?
In what respect was their time ready?
7 Why did not the world hate them? 15: 19.
How did Jesus testify against the world?
8 To what place did he direct them to go? Deut. 12: 11.
1 Kings 8: 16, 21, 29.
Why did he direct them to go to the feast? Deut. 16: 16.
9 How long probably did he remain behind?
For what reason did he delay? v. 7.
10 About how far was this journey?
In what way could he go unobserved?
11 Why did the Jews expect Jesus at the feast?
What were their motives in seeking him?
12 What is meant by their "murmurings"? v. 32. *
13 Of what were the people afraid?

LESSON 90.

Jesus Attends the Feast, and Teaches in the Temple. John 7: 14—24.

14 What feast was this?
What is meant by the "midst" of it?
What account have we that he taught there before?
15 Did they marvel at his matter, or manner, or both?
What is implied in the term "letters"? [22: 3.
How were the Jewish Rabbies educated? Acts 5: 34, &
How was Jesus educated? Lu. 2: 45—47, 52. John 8: 28.
16 In what respect did Jesus shift the subject?
Whose doctrine did they suppose he taught?
By whom was he commissioned to teach? Deut. 18: 15—18. John 10: 36.
17 Does the term "will" here imply desire, or determination?
Is knowledge, or obedience, foremost in the school of religion? Ps. 25: 8—12. Is. 35: 8. Jer. 9: 23, 24. Hos. 6: 3. Mic. 6: 8. Matt. 6: 22. 1 Cor. 1: 19—31.

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* This word, which occurs again in the 32d verse of the chapter does not now convey the sense of the original, which is *low and suppressed discourse.*

To what class of his hearers did he say this?
What proof is there that they sought to kill him? Matt. 12 : 14. Mark 3 : 6. John 5 : 16, 18. [v. 25.

20 Was this the answer of the crowd, or of the leaders?
Did they say he was possessed, or in league with the devil?
Did they speak ignorantly, or understandingly, of the fact in question?

21 To what "work" did Jesus refer? 5 : 1—18.
Where was it performed?
At what did they "all marvel"?*

22 Where is this institution by Moses recorded? † [10.
To which of the fathers was it previously given? Gen. 7 :

23 How could it be lawfully done on the Sabbath? Lesson 37, note 2.
On what ground was it right to heal on the Sabbath?
Were they ignorant of the letter, or the spirit of the law? } Matt. 12 : 7—12. ‡

24 How did they judge according to the appearance?
What led them to misjudge in this case?

LESSON 91.

THE SANHEDRIM SEND OFFICERS TO TAKE JESUS.

John 7 : 25—36.

25 Why did *these* persons make the inquiry?
Of what other persons did they speak?

18 Was this verse a familiar remark, or anew idea?
To whom did Jesus apply it?
In what character did he represent himself?
When may ambassadors seek their own glory?

19 What law is here meant?
When and where was it delivered?
What breach of it did JESUS refer to?

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* Our Lord, disregarding the clamor of the miscellaneous multitude, goes on directing his address to them as if they were all the people of Jerusalem, where he then was, and who perfectly understood the designs of the rulers against his life.

† The word "therefore" belongs to the close of the 21st verse. So the best critics agree.

‡ The argument seems to be this: If the *letter* of the law could

Why did they seek to kill Jesus? 5:16, 18.
26 What is meant by "he speaketh boldly"?
Why did not the rulers prevent him?
To whom was the question in this verse put?
What is the import of the question?
27 Whose son did they suppose Jesus to be? Matt. 13; 55. Luke 4: 22. John 6: 42.
What ground had they for the last remark? Is. 53: 8.
What do the Jews at present think of Christ?
28 What is here meant by "cried"? Matt. 27: 50.
Is the second clause affirmative, or interrogative? *
Of *what* does Jesus declare them to be ignorant?
29 To whom does Jesus refer?
In what character does he here represent himself?
30 What irritated the hearers?
How did they *seek* to take him?
What prevented their design?
What hour is here spoken of?
31 What did these people believe?
Why did they suppose that Christ would work miracles?†
32 How do you understand the term "murmured"?
Why should it excite the pharisees and chief priests?
What officers were these? 18: 3, 12, 18, 22. 19: 6. Acts 5: 22, 26.
33 Did Jesus address the people, or officers, or both?
What was the object of his remark?
34 To what time did Jesus allude?
To what place was he going?
35 Who were meant by the "dispersed"?
How would he teach the gentiles in that case?
36 What was it that perplexed the hearers?
Was this an expression of solicitude or contempt? v. 20

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be lawfully violated in the matter of mere ceremony, should it not also in a case of mercy? And how can you be so great sticklers in mere rites and forms, and condemn such a benevolent act as this. See our Lord's comment on this conduct, in Matt. 23: 23.

* This sentence in the original is in the interogative form: *Do ye indeed know me, and whence I am? &c.* And this reading avoids the otherwise apparent centradiction in the verse itself, and verses 14 and 19 of the next chapter.

† As to the miracles, and the proof they furnished of Christ's mission, &c. see Lesson 17, and Scott's note upon Deut. 13: 1—5.

LESSON 92.

THE OFFICERS RETURN, OVERAWED BY HIS PREACHING.

John 7 : 47—53.

37 Which was the last day of the feast?
What were the ceremonies of that day? Lev. 23 : 36.
To which of them did Jesus probably allude? Com.
Where did Jesus *stand* to deliver this discourse?
38 What words of scripture did he refer to? Is. 58 : 11.
What was denoted by that figurative language?
39 Who is the speaker in this verse?
What spirit does he mean?
When was it to be received? 14 : 16, 17.
Was this gift new in *kind*, or *measure*?
40 To what prophet did the people allude? Deut. 18 : 15, 18.
Does John give us the sermon, or the text?
What was it that produced conviction?
41 Whom do they mean by the Christ?
From whence did they expect him? v. 42.
Why were they ignorant of Jesus' birthplace?
42 Whose question is this? [5 : 2.
What scripture expressions are quoted? Jer. 23 : 5. Mic.
Where was the native place of David?
43 What occasioned this division?
44 Who were they that wished to take Jesus?
What prevented their doing so?
45 What officers were these? v. 32.
On what day of the feast were they sent?
Did they return during, or after the feast?
Did they report to the priests, or to the Sanhedrim? v. 50
46 What had the officers been hearing?
How could they think this excuse would answer?
47 By whom did the Pharisees pretend they were deceived?
48 What argument was used in this question?
Was it a solid, or a false one?
49 What people are here spoken of?
What is here meant by "cursed"?
50 Who was Nicodemus? 3 : 1.
What has John before said of him?
51 What law did he refer to? Deut. 19 : 15—17.
52 Was this remark applied to Jesus or Nicodemus?

Was it correct, or false, in point of fact?
53 What persons dispersed at this time?

LESSON 93.

A CRIMINAL BROUGHT BEFORE JESUS. John 8: 1—16.

1 How far was this mountain from Jerusalem?
What was the object of this journey?
2 Which was the hour for morning prayer in the temple? Acts 3: 1.
What occasioned the assembly there at this time?
3 Why was this woman brought before Jesus?
What situation is intended by "the midst"?
4 Why did they call him *master*?
5 Where is this law to be found?
Did Moses *ordain*, or *publish* this law?
Why was the question in this verse asked?
6 In what did the temptation consist?*
Of what did they seek to accuse him?
Why did he not answer them at first?
7 Did Jesus refer to their sins in *general*, or *particular*?
Who were to inflict the punishment of death? Deut. 17: 7.
8 Why, probably, was this done?
9 What is conscience? [Heb. 10: 22.
When is it a fallible guide? Acts 26: 9. Titus 1: 15.
Was Jesus left by his tempters only, or by the assembly?
10 What posture did Jesus reassume? v. 2.
What condemnation was here intended? †
11 Why did not Jesus condemn her? 3: 17.
When will he condemn the wicked? Matt. 25: 31.
12 Was this at the same, or another time? v. 13.
How was Christ the light of the world?
What is here meant by following him?

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* Had our Lord condemned her, they would probably have charged him with assuming authority that did not belong to him, or of condemning without legal evidence. On the other hand, had he acquitted her, they would have accused him of setting aside the Levitical law, or of countenancing guilt.

† The true meaning of the word here rendered "condemn" in this and in the 12th verse is, *to pass sentence.* This reading makes the sense more intelligible.

Does he speak of the present, or future life, or both?
13 Was this assertion right or wrong? 5: 31. Lesson 36.
On what grounds are you of that opinion?
14 How is this consistent with John 5: 31?
Wherein did their ignorance of him consist?
15 What kind of judgment did he impute to them?
In what sense did he judge no man? 12: 47.
16 What distinction does Jesus here assume? [16: 7.
How does the judgment of God and man differ? 1 Sam.

LESSON 94.

JESUS CONDEMNS THE UNBELIEVING JEWS. John 8: 17—30.

17 To what law did Jesus refer?
Where may we read it?
Does the law call such evidence, *legal*, or *infallible*?
18 How do you reconcile this passage with John 5: 31, and 7: 18? *
In what manner had the Father borne witness? Matt. 3: 17, and 17: 5.
To what *point* was that testimony given?
19 Who asked the question in this verse?
Were they ignorant of his *person*, or *character*?
In what sense were they ignorant of the Father? Jer. 9: 24. John 17: 3.
20 What and where was the treasury?
Did Jesus teach there before or after this? Mat. 12: 41.
What prevented their arresting him at this time?
Of what "hour" does the writer speak?
21 When had he said this to them before? 7: 34.
At what time did he predict they would seek him? Lesson 91.
Did he speak of temporal, spiritual, or eternal death?
What doctrine is involved in the last clause?
22 To whom did the Jews address themselves?
Was this ignorance, caviling, or contempt?
Was Jesus' discourse interrupted by it, or not?

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* The law referred to in the 17th verse probably included the particular case of an agent, messenger, or ambassador, in which the person sent was himself a competent witness as to his official character, or the subject of his embassy. But whatever the rule was, the Pharisees seem tacitly to admit our Lord's correct application of it, by their question in the 19th verse.

23 Is this a continuance of the 21st, or a reply to the 22d verse?
What contrast is here presented?
What instruction was it designed to convey? v. 16, 18.
24 What were they to believe, in order to be saved?
Why is this belief indispensable? Acts 4:12. 1 Tim. 2:6.
25 Was this a sincere, or scornful inquiry?
Does "beginning" refer to the twelfth verse, or chapter third?
26 How is this consistent with verse 15?
In what character did he condemn cities and men? [30.
Were his public declarations his *own* or his *Father's*? 5:
27 What was the cause of their blindness?
28 To what scene did Jesus here allude? *
Was saving, or convincing knowledge to be theirs?
What would they then believe?
Is the union, or distinction of the Father and Son here stated?
29 In what sense was the Father with him?
Who are they that enjoy the presence of God? } 14:
Do they hold that blessing by promise, or desert? } 23.
30 What kind of believers were these?
What is the true test of discipleship?

LESSON 95.

THEIR BOAST OF ABRAHAM REFUTED. John 8:31—47.

31 Of what "word" did Jesus speak?
What was it to continue therein?
Why did he make this remark?
32 How was *this knowledge* to be acquired? 7:17.
From what bondage would it set them free? Rom. 8:2.
33 Were these the believers, or the cavilers? †
Why did the Jews value their descent from Abraham? Gen. 12:1—3.
Did they speak of *national*, or *individual* bondage?

* "*To be lifted up* is a common mode of expression among the Jewish writers for *to die*, or *be killed*." CLARKE.

† The context shows that the speakers in this could not be those who believed, and the original does not confine it to them.

34 What is the force of the repetition "verily, verily"?
How do you reconcile this text with 1 John 1 : 8? Rom.
7 : 15—25.
35 What is meant in this verse by a "servant"? *
What was here signified by "the house"? Heb. 3 : 6.
36 To whom is the word "son" to be applied? [8 : 2.
Was this a freedom from sin, or death, or both? Rom.
Wherein did this freedom *consist*?
37 Were they Abraham's children by *descent*, or *character*?
Why did Jesus allude to their murderous designs?
What is meant by "my word hath no place in you"?
38 What things had Christ *seen* with the Father?
How do you understand the last clause of the vêrse? †
39 What was the error in calling Abraham their father?
Matt. 3 : 9. Rom. 4 : 13.
In what sense is the word *children* here used?
40 Why did Jesus here style himself a man?
What was it which Abraham did not do?
41 What father did the Jews suppose he meant?
Did they disclaim illegitimacy, or idolatry?
Why did they *now* call God their father?
42 Did this argument weaken, or falsify their pretence?
Why was the mission of Christ so often repeated?
43 What was it they did not understand? } Matt. 13 :
Why would they not receive his word? } 14, 15.
44 How was the devil a murderer? Gen. 3 : 4.
What is intended by "there is no truth in him"?
What doctrine is contained in the last clause?
45 Why would they not believe the truth? Gal. 4 : 16,
46 Was sin in general, or falsehood meant? ‡
47 What mistake does this argument disclose? v. 41.
What is here meant by "hearing God's word"?

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* If the word "servant" in this and the 34th verse be read *slave*, and "bondage" in the 33d be read *slavery*, the sense o the passages will better accord with the original.

† An eminent critic translates this passage *ye do what ye have learnt from your father* as more faithful to the original.

‡ Learned commentators agree that "sin" should here be rendered falsehood.

LESSON 96.

JESUS ASSERTS HIS EXISTENCE BEFORE ABRAHAM. John 8: 48—59.

48 What did they mean by calling him a Samaritan?
How were the Samaritans distinguished from them?
When had they before said he had a devil? 7: 20.
What did they mean by that expression?
49 How did Jesus honor his Father?
Why did the Jews dishonor him?
50 How do you understand the first clause?
To whom did Jesus refer his case?
What was it that another sought and judged? *
51 On what occasions did Jesus use the word "verily"?
To what saying did he refer?
Of what death did he speak?
52 Of what death did the Jews speak?
On what ground did they argue?
53 Was this question put for information, or to find matter of accusation against him? †
54 Is "honor" here put for self respect, or commendation?
How did Jesus truly honor himself? v. 29.
How did God honor him? †
55 In what respect had they not known God?
To what misstatement did Jesus refer? v. 39,41,52, 54. †
56 How do you understand "rejoiced"? †
How did Abraham see Christ's day? Heb. 11: 13.
Why was he glad at the sight?
57 How old was Jesus at this time?
How long had Abraham been dead?
58 What precise fact is here asserted?

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* Campbell, in his excellent translation of the Gospels has the 50th verse thus: *Another seeketh it, who judgeth;* the 54th, *If I commend myself, my commendation is nothing;* the 55th, *I should speak falsely;* and the 56th, *longed to see my day, and he saw it, and rejoiced.*

† These Jews were not ignorant of our Lord's pretensions; for this reason, they were seeking occasion against him, (v. 6,) and having failed in other ways, now tried to draw from him an expression, on which they might found a charge of blasphemy. This design he evades in the 54th verse. (See next note.)

Did the Jews interpret, or misinterpret it? *
59 Of what crime did they pretend him guilty? Lev. 24: 16. John 10: 31.
When and where did he escape thus, before? Luke 4:30.
Was it done by ordinary or supernatural means?

LESSON 97.

SIGHT GIVEN TO ONE BORN BLIND. John 9: 1—12.

1 On what day of the week was this? v. 14.
At what place was this occurrence? v. 7.
2 Were these the twelve, or other disciples?
What opinion gave rise to this question? Mark 6: 14, 15, and 8: 28.
Was it rare, or common, among the Jews? Com.
3 Is the question answered in the affirmative or negative?
What else is asserted in this verse?
What instruction is contained in it?
4 To what works did Jesus allude?
What "day" is spoken of?
What is the doctrine in the last clause?
5 How long was this before the crucifixion?
In what respect was Jesus the light of the world?
Is that light less, or greater in our day?
6 Why, probably, did Jesus use this method?
How did the man's case resemble the sinner?
7 How could the blind man obey?
Where was this pool situated?
What was its ancient name? Neh. 3: 15. Is. 8: 6.
What induced the blind man to go?
Do you think he asked Jesus to relieve him?
8 Whose neighbors were these?
To whom did they address themselves?

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* Some suppose our Lord introduced the doctrine of his deity in this verse. But in the first place, the occasion did not call for it, (v. 25;) he was dealing with cavilers; second, he did not apply to himself the appellation of God, found in Exodus 3: 14, notwithstanding the similarity in the translation. The Jews purposely misinterpreted his expression, (which was merely that he existed before Abraham,) and in their excitement, they were about to stone him for blasphemy without any process of law, or regard to the Roman power. John 18: 31.

Why did the man sit and beg?
9 Why did some doubt his identity?
What caused a diversity of opinion?
10 Why was this question put?
Who, probably, were witnesses of the miracle?
11 How did the man learn the name of Jesus?
Why did he speak cautiously of his benefactor?
12 Why was this question asked?
Where was Jesus at this time?

LESSON 98.

THE MAN BROUGHT BEFORE THE PHARISEES.
John 9: 13—27.

13 Who brought the man to the pharisees?
What was their object in doing so?
14 What is lawful to be done on the Sabbath? Matt. 12: 12.
Which day of our week was the Jewish Sabbath?
When did the change take place?
15 What is the meaning of "again" in this place? *
Of whom did the blind man speak?
Have we the whole conversation, or a part?
16 What breach of the Sabbath is here referred to?
Why did the pharisees reason in this manner?
What peculiarities were there in Christ's miracles? Matt. 11: 5. Mark 5: 41. Luke 4: 18. John 3: 2. Acts 10: 38.
What is meant by "sinner" in this case?
17 What is the import of the question in this verse? *
What was the design of the question?
What did the man mean by "a prophet"?
What think you of Christ? Matt. 22: 42.
18 What Jews are here spoken of?
Why did they not believe the miracle?
19 How many questions are here?
Are they stated in substance, or detail?
20 How many questions are answered?
21 What knowledge of the miracle is here denied?

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* Campbell in his translation substitutes the word *likewise* for "again," as more faithful to the original; and in the 17th verse he has the middle clause thus: *what sayest thou of him for giving thee sight?*

How do you understand "he is of age"?
22 What portion of the Jews did they fear?
What was "the synagogue," as here used?
What did expulsion from it mean?
How many kinds of expulsion were there?
Was this a decree of the rulers, or sanhedrim?
23 Why was this answer given?
24 What is meant by "give God the praise"? Com.
To whom did they apply the last remark?
Why was that remark added?
25 Did the man assent to, or differ from their opinion?
Was his own opinion expressed, or concealed?
26 Why did they repeat these inquiries? v. 15.
27 Was this answer impatient, or respectful? *
Does the last clause imply approbation, or reproach?

LESSON 99.

The Man Excommunicated. John 9: 28—41.

28 Who were they that reviled the man? v. 15, 27.
What do you understand by "revile"?
What was a disciple of Moses?
29 In what manner did God speak to Moses? Ex. 33: 11.
Does this declaration agree, or disagree with John 7: 27?
How does it compare with John 8: 14? ‡
30 Is this the language of surprize, or reproach?
Does it point at their ignorance, or prejudice?
31 Who are here meant by "sinners"?
What is a worshiper of God?
How was this remark to be applied?
32 When had Jesus cured the blind before this? Matt. 9: 29. 12: 22.
What was the man's inference from this fact?
33 How do you understand this assertion?
34 What was meant by being "born in sins"? v. 2.

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* Some of the Biblical critics put the words "ye did not hear" in the interrogative form *did ye not hear?* This makes the next clause consistent.

‡ Our translators have introduced the epithet "fellow" into the text without the authority of the original. It should have been *this man* simply. See a like case in Lesson 51.

Were they too wise, or too ignorant to be taught?
How did they cast him out?
Why did they do this?
35 What kind of belief did Jesus here speak of?
How did the man recognize his benefactor?
36 Why did he use this title? *
What was the object of this question?
37 When had the man seen Jesus before this?
Of what did this declaration convince him?
38 What faith is here expressed? *
In what manner did he worship? Com.
39 Whom did Jesus now address?
What judgment did he speak of? v. 26.
Who were those who saw not?
How were those who saw to be made blind?
40 How did the pharisees understand the remark?
Why did they ask this question?
41 What blindness is here spoken of?
Does Christ refer to sin particular, or general;
Is their question answered in the affirmative, or negative?

LESSON 100.

The Good Shepherd. John 10: 1—10.

1 Is this a continuance, or a new discourse?
At what place was it spoken?
What is a sheepfold?
What is the difference between a thief and a robber?
2 Who is here denoted by a shepherd?
Who are meant by the sheep?
3 What is the office, or duty of the porter? Clarke's com.
Whose voice do the sheep hear?
From whence does the shepherd lead them?
4 For what purpose are the sheep put forth?
Why does the shepherd go before them?

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* The title "Lord," every where occuring in the gospels, is used in our translation indiscriminately, where *sir*, *master*, *teacher*, *Messiah*, are meant. The precise meaning in each case must be determined by the circumstances. The note on this title, at foot of lesson 27, is imperfect. See Campbell's dissertation on the Greek word Kurios.

Was this an ancient, or is it a modern custom?
5 To whom was the person spoken of a stranger?
What character is represented by a stranger?
Why will the flock flee from him?
6 To whom was this parable addressed?
What was the particular design of it?
Why could not his hearers understand it?
7 What is the import of the word "again"?
Why did Jesus explain the parable?
In what sense is he the door of the sheepfold?
8 How do you understand "before me"?*
Which verses of the parable are here explained?
Explain the last clause of the verse.
9 Does Jesus refer to his person, character, or doctrine?
How do men enter in by him?
What is implied, in finding pasture?
10 Who is meant by the thief?
To whom did Christ come to give life? †
What is the sense of "more abundantly"?

LESSON 101.

The Hireling. John 10: 11—21.

11 Which of the prophets call Messias a shepherd?
Is this an explanation, or a prophecy of himself?
How do you understand the import of it?
12 What is a hireling?
To what character is that epithet here applied?
What persons or things are meant by the wolf?
13 What induces the hireling to leave the flock?
What will be the reward of such? Jer. 10: 21, 23: 2.
14 By what marks are these sheep known?
How do they know their shepherd?
15 Is this a comparison of *kind*, or *degree*?

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* The words "before me" are wanting in many ancient copies of John's gospel, and are supposed to be an interpolation in the text, the words *some other way*, in reference to the first verse, not being expressed, but clearly understood, in the original. Campbell's argument on this point, is well worthy of attention.

† "Life" in this place means *happiness*, as in Luke 12: 15. See note in Lesson 55.

Explain the last clause of the verse ?
If any, what doctrine does it contain ?
16 What other sheep were these? Eph. 2 : 14.
How does "this fold" differ from that in verse 1 ?
How were they to be brought into it ?
Does "one fold" imply a union of saints, or sects ?
17 Why was this a cause of the love of God ? Rom. 5 : 19. Heb. 5 : 8.
How do you understand the last clause ? *
18 Was the death of Christ voluntary, or involuntary ? Matt. 26 : 53. [4 : 30.
When had he shown his power to avoid it ? 8 : 59. Luke
What commandment was this ? 6 : 38. Heb. 2 : 9, 10.
19 Why did this division take place ?
What sayings are here referred to ?
When do such divisions now occur ?
20 Was this opinion real, or pretended ?
By what class of persons was it expressed ?
21 To what words did the speakers allude ?
What class of persons used this argument ?
Is it a feeble, or a strong one ?

LESSON 102.

The Seventy Return. Luke 10 : 17—24.

17 From whence did the seventy return ? v. 1.
For what purpose had they been sent out ? v. 5—11.
What was the particular cause of their joy ?
18 Was this spoken of the past, present, or future ?
How is the declaration to be understood ?
19 Was this power literally, or figuratively expressed ?
What case is that in Acts 28 : 5 ? Mark 16 : 18.
What is meant by "all the power of the enemy" ?
Explain the last clause of the verse.
20 What fault does our Lord here correct ? 1 Cor. 1 : 31.
Do gifts or graces prepare us for heaven ? Matt. 7 : 22.
Is the last clause an exhortation, or assurance ?
21 On what other occasion was this address used ? Matt. 11 : 25, 26.

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* Campbell prefers the words "*because I give my life to be afterwards resumed,* as better expressing the sense of the original.

Who are here called the wise and prudent? 1 Cor. 1: 26.
What things were hidden from them?
Who are termed babes in this passage?
For what did Jesus give thanks? Lesson 49.
Ought we to rejoice in the fate of sinners? Micah 6: 8.
22 What is here implied by "all things?" [16.
What mystery is here spoken of? Job 11: 7, 1 Tim. 3:
How is knowledge of the Father revealed? *
23 What disciples were these?
What things did they behold?
24 How were they blessed above the prophets?
When was this said to them before? Matt. 13: 17.

LESSON 103.

How to obtain Eternal Life. Luke 10: 25—37.

25 Who is here meant by a lawyer?
How do you understand the word "tempted"?
26 What was the "law" here mentioned?
Why was not a direct answer given?
27 Where are these quotations found?
Distinguish the "heart" from the "soul"?
How do "strength" and "mind" differ?
28 Did Jesus approve the quotation, or the whole answer?
Why will no one be justified by the deeds of the law? Rom. 3: 23.
Why are we blamed for coming short of perfect obedience? [43.
29 Whom did the man deem to be his neighbor? Matt. 5:
Wherein did he aim to justify himself?
30 What was the distance from Jerusalem to Jericho? †
Where was Jericho situated? Josh. 3: 16.
31 How do you understand "by chance"?
What was the office of a priest?
32 What was the duty of the Levites? Deut. 10: 8.

* There is a striking coincidence between the 21st and 22d verses of this lesson and Matt. 11; 25—27. The same occurs elsewhere, by which it appears, our Lord in speaking of the same thing at different times, used the same expressions.

† Campbell reads the Greek thus: "A man of Jerusalem, traveling to Jericho," &c. denoting a *Jew*, upon which the point of the story so much depends.

How were the priests and Levites esteemed?
33 Who were the Samaritans?
How were they regarded by the Jews?
34 What is commendable in this conduct?
Was pity or piety the ground of it? v. 37.
35 How much is two pence in our currency?
Is love to God, and love to man, of equal obligation?
36 Who is our neighbor, as taught in this story?
Was this a relation of facts, or suppositions?
37 Was this answer right, or wrong?
What induced the lawyer to make it?
What became of his original object? v. 25.

LESSON 104.

Lord's Prayer again taught. Luke 11: 1—13.

1 In what places was Jesus accustomed to pray?
Were his disciples present in this instance?
Was Luke the disciple who asked this question?
How many of the twelve had been John's disciples? John 1: 35—40.
2 In what other instance had Jesus taught this prayer?
Is it a prescribed form, or a compend of topics?
What is meant by "will" in this verse?
3 Is "daily bread" food for the body, soul, or spirit?
Does the petition regard kind, quality, or sufficiency?
4 What is the difference between debts and sins in this prayer? Matt. 6: 12.
Is our example the *matter*, *manner*, or *measure* of the next petition? Matt. 6: 14, 15. Mark 11: 25, 26.
In what way does God lead us into temptation?
How does the prayer in Ps. 141: 4 compare with this petition?
Is natural or moral evil the matter of the last petition?
5 Is this a question, a proposition, or a parable?
What was the special object of it?
6 Why did this friend journey in the night?
7 What sort of friendship is this? Matt. 5: 42.
Which kind of friendship is most common?
8 How does God differ from the *friend* in this case? *

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* It seems important to notice, not only that God is a friend indeed, but that he needeth not the importunity represented in

To what duty are we encouraged in this verse? 1 Thess. 5 : 17.
Is importunity *needful*, or *infallible* to success?
9 In what manner should we ask? James 1 : 6.
How should we seek? Luke 13: 24.
What objects of prayer are here contemplated?
10 How do you reconcile Luke 13 : 24 with this verse?
Do you contrast, or compare this with verse 8th?
11 Was this address to the twelve only, or to others also?
Which of the twelve were parents?
12 What is a scorpion, and where found?
13 What do the words "being evil" imply?
What principle excites a parent in this case?
What does the gift of the Holy Spirit include?

LESSON 105.

INFIRM WOMAN HEALED ON THE SABBATH.
Luke 13: 10—21.

10 On what days did Jesus teach in synagogues?
At what other places did he do this? 4: 16, 31.
11 For what purpose was this woman there?
What is here meant by a spirit of infirmity? v. 16.
Was she rational, or insane? v. 12.
Was the cause of her infirmity probably known?
12 Was Jesus' discourse here ended, or interrupted?
Is it probable she asked to be healed?
13 What reference has Ps. 46 : 8 to this case?
In what way did she glorify God?
To whom should restoration to health be ascribed?
14 Who was the ruler of the synagogue? *

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this case, to move him. See Dr. Clarke on verse 9th. Sincere and earnest prayer has so many counterfeits under the name of *importunity*, that the reader is referred to Dr. Scott's notes upon Matt. 6 : 7—8, and 7 : 7—11. But more on importunity at Lesson 119.

* Several of the most respectable members of a synagogue were usually appointed to preside in it, whose duty it was, not only to preserve decorum, and see that all was done after the manner of their ancestors, but also to select and invite those who should read or speak in the assembly, and to examine and judge of their sentiments and doctrines. Acts 13 : 15. The ruler here spoken of was probably the director of the synagogue for that day.

What was the real cause of his anger?
Why did he address the *people* particularly?
Was his remark aimed at Jesus, or the woman?
15 Wherein was the ruler hypocritical?
To whom did Jesus apply this question?
Did he approve, or condemn the act spoken of?
16 How was the woman a daughter of Abraham?
How had Satan bound her?
What is the procuring cause of disease and death? Rom 5: 12.
17 Who were the adversaries mentioned here?
Who were "all the people"?
What "glorious things" does Luke refer to?
Why did the people rejoice at them?
18 Was the discourse here begun, or continued?
What is meant by the "kingdom of God"?
Where does that kingdom exist? 17: 21. Rom. 14: 17.
19 How does this parable differ from Matt. 13: 31, 32?
Wherein is it applicable to the Christian religion?
20 What was the object of these parables? [13: 2.
21 At what other place were these parables spoken? Matt.
How does religion resemble leaven?
What effect has religion on communities at large?

LESSON 106.

The Straight Gate. False Hopes. Luke 13: 22—35.

22 From whence did Jesus now come?
Why was he going to Jerusalem? John 10: 22.
23 How is "Lord" to be understood here? John 12: 21.
How had this question been answered in Matt. 7: 14?
Why was it not answered in this case?
24 What is meant by the straight gate? Matt. 7: 14.
Why is striving necessary to enter it? *
Why will many be unable to enter?
25 What scene is here represented?
Who is meant by the Master?
What is the import of the last clause?
26 Is this a supposition, or denunciation? John 8: 24.
When had they eaten and drunk as stated?

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* Campbell translates this sentence "Force your entrance through the straight gate," and Scott approves it.

Why would such a reason be urged?
27 What will become of the workers of iniquity? 2 Thess. 1 : 9.
What class of men are they?
28 What is here meant by the kingdom of God?
From whence will Abraham be seen? 16 : 23.
Will this sight increase, or diminish the anguish of the lost?
29 What nations or people are these? Rev. 7 : 9.
What Jewish error does this declaration explode?
30 When will this exchange be realized?
Who may be intended by the "last"?
Whom would you call the "first"?
31 With what purpose was this warning given? †
Was it founded in opinion, in falsehood, or in fact? v. 32.
Which of the Herods was this?
What prophet had he slain?
Was Jesus now in Galilee, or Judea? 3 : 1.
32 Who is here called a fox?
Of what is the fox an emblem?
What is the import of the answer?
33 Where was Jesus to walk?
What is meant by the days in this verse?
How do they differ from those in the last verse?
Is the last clause literal, or proverbial?
What cases are those in 2 Chron. 24 : 21, & Jer. 26 : 23?
34 What is implied in gathering them together?
When and how had this been attempted?
35 To what period does this apostrophe refer?
To whom is the address made in the second clause?
How was the declaration fulfilled : John 4 : 45, & 12 : 13.

LESSON 107.

Dropsy Cured.—Wedding Feast. Luke 14 : 1—14.

1 Did Jesus go with or without an invitation? v. 12.
Was this pharisee friendly, or unfriendly to Jesus?
Who were they that watched him? *

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† The import of the original is "Herod intends to kill thee."

* The word "watched," favors the idea, that they entertained malicious designs against Jesus at this interview, and of this there seems little evidence, but the contrary. The original word only implies that they attentively observed him.

Was this an ordinary, or extraordinary meal?
2 What kind of disorder is the dropsy?
How came this invalid to be there? *
3 What brought these persons together? v. 7.
What class of men were the lawyers?
Why was this question put to them?
To what law did Jesus refer?
4 Why were they silent?
5 Was it lawful, or unlawful to do the things spoken of?
How do you justify, or disprove it? Matt. 12 : 12. Mark 2 : 27.
6 What is the sense of "again" in this place?
Why could they not reply to this reasoning?
7 What is a parable? †
To what were these persons bidden?
What were the "chief rooms"?
8 To whom was this spoken?
Was this a maxim, or a new rule? Clarke's Notes.
What reference had it to that occasion?
Was the admonition direct, or indirect?
9 Who was usually the *master* of the feast?
What caused the shame here spoken of?
10 What virtue is here recommended?
What is the meaning of "worship" in this place?
By whom would it be rendered?
Is honor, or humility the motive here inculcated?
11 Is this a frequent, or universal fact?
How do you account for it?
Give one or two examples from the Bible.
12 What are the usual objects of feasts?
What should be the leading motives of them?
What is forbidden in this verse?

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* It is a conjecture of some plausibility, that this man was present by a secret understanding with the chief ruler, and perhaps with the guests also, for the very purpose of being cured by our Lord, in his passage through that place.

† The word rendered "parable" in the gospels generally denotes a short narration, in which that which is fictitious is employed to represent that which is real. In some cases it denotes a grave and sententious precept, as in the present instance. Sometimes it represents something enigmatical, as in Matt. 15 : 15, and at others a proverb, as in Luke 4 : 23.

How did this apply to the present case?
13 Was this direction for that man only, or for all?
What is the ground or reason of it?
Is the precept usually obeyed, or disregarded?
14 What is the recompense here promised?
Will it infallibly follow the act enjoined?

LESSON 108.

The Great Supper. Luke 14: 15—24.

15 In what house was this scene?
What things had this guest heard?
What did he mean by the kingdom of God? 19 : 11.
What was meant by eating bread in it?
16 Is this parable drawn from fiction, or fact?
What was the design of it?
What is represented by the great supper? Is. 25 : 6.
Who is he that prepared it?
17 What period is here called "supper time"?
Describe the servant. v. 21.
What people were bidden to the feast?
To whom is the invitation *now* sent?
18 What is meant by "one consent"?
Were there any, and what exceptions?
To whom did the first offer his excuse?
Wherein was it improper?
Was it the real, or pretended cause of absence?
19 Was this excuse insufficient, or evasive, or both?
What disposition did this conduct evince? Matt. 22 : 5.
How does this excuse differ from the first?
20 Was this apology better, or worse than the others?
What fault shall we ascribe to this man?
21 At what was the master of the house angry?
What is here meant by the anger of God?
Why was not the feast abandoned? Rom. 9 : 23.
Who are designated by the poor, maimed, &c.?
22 How much room is there at the gospel feast?
23 What may be intended by the highways and hedges?
What kind of compulsion was to be used? *

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* *Constrain* is a better word than "compel," to give the sense of the original; and so the translators have rendered the same original word in Matt. 14 : 22, and Mark 6 : 45.

Which of the above classes applies to the Gentiles?
24 How was this declaration realized? Matt. 21:43.
Were the whole, or a part of the Jews included in it?
What connection has this with the 15th verse?

LESSON 109.

Renunciation of the World.

Luke 14:25—35.

25 To what place was Jesus going at this time? 13:22.
What was the apparent object of going there? John 10:22.
Why did multitudes attend him on the way?
26 What was meant by "come to me"?
How do you understand "hate" in this place? *
Is hatred a virtue or a vice? Gal. 5:20.
27 What was the custom of bearing the cross? Com.
Was the allusion obscure, or familiar to them? 9:23.
What was meant by that expression here? Matt. 10:38.
28 What was the tower here spoken of? Com.
Was this an appeal to their principles, or practice?
Was its propriety obvious, or obscure?
What application of it was intended?
29 What is the import of "haply"?
Was pride, or prudence, the motive referred to?
Is reason, religion, or ridicule, the test of wisdom?
30 What was the fault of this builder?
31 What warfare must the disciples of Christ engage in?
What preparation is requisite? Eph. 6:11—17.
What is the cost of the warfare?
32 Give an example of this from the Bible.
What is an embassage?
Are the enemies of Christians near, or far off?
Where are the strongest of them to be found?
33 How did this conclusion apply to his hearers? v. 25.
What probable effect did it produce?
How is the last clause to be understood?
34 On what other occasions did he make this remark? Matt. 5:13. Mark 9:50.

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* *Hating*, used in this manner, was an idiomatic expression among the Jews for *loving less.* Matt. 10:37. Rom. 9:13.

What is here denoted by salt?
To what purpose was this remark now made?
35 What condition of salt is here referred to?
Is the natural, or moral, capacity spoken of in the last clause of the verse? *

LESSON 110.

Lost Sheep—Piece of Money. Luke 15 : 1—10.

1 Where was Jesus at this time?
Who are here called sinners? †
What did they expect to hear?
2 What sin was here alleged against Jesus?
How would the complainers have acted?
With whom did they usually associate?
3 To whom was this parable addressed?
What was it designed to exhibit?
4 Who is represented by the lost sheep?
What is a wilderness, as the term is here used? Com.
What persons are here designated by the 99 sheep?
Who seeks and saves lost men? 19 : 10.
5 By what means is the lost sinner found?
Who is the author of his recovery?
6 What is the difference between friends and neighbors?
Who is meant by neighbor in chap. 10 : 29?
7 By whom is this joy exercised in heaven?
Who are meant by "just persons"?
How do you account for the fact here stated?
8 What was the value of this piece of money? Com.
Wherein is this example commendable?
9 Upon what principle would a person do this?
Why should her friends rejoice? Rom. 12 : 15.
10 What is the foundation of this joy?
How do angels get knowledge of these facts? Heb. 1 : 14.
How far should we imitate them in like cases?

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* On this question some great and good men are divided in opinion. See Scott and Clarke on Matt. 11 : 15, on one side, and Campbell's dissertations on the other.

† The original word here rendered *sinners*, is not confined to notoriously wicked persons, but comprehended the Gentiles at large, together with apostate Jews. The same original word occurs in the 7th and 10th verses; also in Luke 5 : 30, 7 : 34, 37, 13 : 2, 18 : 13. John 9 : 24, 31, and 1 Tim. 1 : 15.

LESSON 111.

THE PRODIGAL SON. Luke 15 : 11—20.

11 Was this a real, or supposed case?
What relation has this to the last subject?
What is the leading design of this parable?
12 How large was this portion? Deut. 21 : 16, 17.
Did he demand a right, or a favor? Com.
What is meant by "his living"? Mark 12 : 44.
13 Why did he remove to a far country?
Wherein does this conduct represent a sinner?
14 What is a famine?
Mention others from the Bible.
What are their usual causes?
Are they public or private judgments?
15 For what purpose did he apply to the citizen?
Why was he not put in better employ?
What made this business particularly odious?
Why did he not now return home?
16 What is here meant by "husks"? *
Why did he not satisfy himself?
What food was probably allotted to him?
Why would no one help him?
Where were his associates?
Is this picture designed for us, or others?
17 What is meant by coming to himself? Eccl. 9 : 3.
Why did he not think of this before?
How were hirelings esteemed? John 10 : 13.
18 What gave rise to this resolve?
How do you understand "against heaven"?
Was this repentance genuine, or false?
What duty is here taught us?
Why is it not performed?
19 What is here confessed?
How did sons differ from hirelings?
20 What excited the father's compassion?
What does this incident teach us of God?
Who ever disapproved of the prodigal's repentance?

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* The original alludes to a certain fruit with which swine were fed, and which was eaten by the poorest of the people.

LESSON 112.

PARABLE CONCLUDED. Luke 15 : 21—32.

21 What is the difference between these sins?
What sin had he committed against his father?
Why was not the confession as full as the resolve?
22 How was this son clad when he returned?
Why was the best clothing ordered?
Of what was the ring expressive? Gen. 41 : 42. Est. 8 : 2.
23 Was this preparation right, or wrong?
Was it a fit occasion of joy, or of mirth? *
24 In what sense was this son dead? Eph. 2 : 1.
To whom was he emphatically "lost"?
25 Who were denoted by the elder son?
On what other occasions was dancing practiced? Ex. 15 : 20. 32 : 19. 2 Sam. 6 : 14. Ps. 149 : 3.
Is dancing wrong in itself, or in its abuse?
26 Why did he inquire of a servant?
27 In what spirit was this information given?
What was meant by "safe and sound"? †
28 Against whom was he angry?
Was this anger right, or wrong?
State the reason of your opinion.
What public conduct seems here referred to? v. 25.
29 Was this a candid, or a passionate appeal?
What was the object of it?
If the facts were so, what did they prove?
30 Why did he not call him his *brother*?
Did he reproach his father, or brother, or both?
What charge did he attempt to substantiate?
31 Was this a reply of severity, or expostulation?
What is the import of it?
What trait of character does it disclose?
32 What kind of death did the father mean?
In what sense was his son "alive again"?
Is any, and what part of conversion, left out of the parable?

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* "Merry," in the 23d, 24th, and 32d verses, does not convey the true sense of the original, which signifies *to rejoice.*

† The expression "safe and sound" ought to read *in health.*

LESSON 113.

Unjust Steward. Luke 16 : 1—18.

1 Were these the twelve, or disciples at large?
What is the office and duty of a steward?
Is the charge supposed to be true, or false?
2 What matters would the account contain?
Was the command to settle, or answer the charge?
3 Was the steward alarmed for his character, or his support?
What may be the reasons why he could not dig?
Why was he ashamed to beg?
4 What led the steward to this resolution?
Of what persons did he speak?
5 Why did he send for them *all*?
Why was this question put?
6 How much was a *measure?* Com. *
Was the "bill" a memorandum, or obligation?
Why did the debtor join in the fraud?
7 How large was this quantity? Com. *
8 Who is here meant by "Lord"?
Was the steward approved, or admired?
Was his knavery, or sagacity commended?
9 What is the mammon of unrighteousness? v. 11. Com.
In what way should it be employed? Matt. 6 : 19. 1 Tim. 6: 17.
What period is here spoken of?
To what result does this precept tend? 2 Cor. 5 : 1. †
10 Was this a maxim, or a new thought?
11 What unfaithfulness is here referred to? v. 9.
What is the meaning of true riches?
How do you understand this verse? ‡

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* The word "measures," in the 6th and 7th verses, is indefinite; not so in the original, the latter being ten times greater than the former. The first is a *bath*, the latter a *homer*. Lev. 27 . 16. Ezek. 45; 11, 14.

† The last clause is a Hebrew phrase. The sense of the verse may be thus; *so use property as to secure helpers that will avail you eternally, when ye shall be discharged from your stewardship on earth.*

‡ Perhaps the idea is this, that in case the steward be unfaithful to his employer, his wages will be withheld from him.

13 On what other occasion was this spoken ? Lesson 44.
Wherein does this impossibility consist ?
14 Why did the pharisees deride ? 14 : 6.
15 How did they justify themselves before men ?
What things are meant in the last clause ?
16 What is the import of the first clause ?
What is here called the kingdom of God ?
What comparison does this verse present ?
17 How did this declaration affect the subject ?
What charge of the pharisees did it repel ? } Matt. 5 :
18 What false opinion of theirs is here opposed ? } 17, 18.
7 : 19. John 8 : 5.

LESSON 114.

The Rich Man and Lazarus. Luke 16 : 19—31.

19 Is this a parable, or a historical relation ?
Is a worldling, a knave, or a profligate introduced ?
Why probably was his name omitted ?
20 Why was Lazarus *laid* at the gate ? *
Why was he not taken to a hospital ? †
21 Is it probable he was fed, or not ?
Why was the last circumstance mentioned ?
22 Was the body, or spirit conveyed by angels ?
What is meant by "Abraham's bosom" ? Matt. 8 : 11.
Was that expression familiar, or obscure ?
Why was the burial of the rich man mentioned ?
23 Why was the rich man removed to hell ? ‡
Were his torments moral, mental, or corporeal ?

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* *A certain poor man* is the language of the original in this and the 22d verses.

† It is worthy of note here, that the most polished of the heathen nations had no hospitals or asylums for the poor, the aged, or distressed.

‡ The word "hell" in the New Testament sometimes denotes the place of final punishment, and in other cases the place of departed spirits. The original words are different and require this distinction. The cases of the first class are these : Matt. 5 : 22, 29, 30. 10 : 28. 18 : 9. 23 : 15, 33. Mark 9 : 43, 45, 47. Luke 12 : 5 ; James 3 : 6. All the other cases are of the latter signification.

What does "far off" imply?
24 What is meant by "he cried"?
Why did he call Abraham "father"?
Are the things requested figurative, or literal?
25 In what sense is "son" here used?
Was he reminded of a fact, or a principle?
Why was the contrast presented?
26 What is here denoted by a great gulf?
Is the wish to pass it stated as a supposition, or fact?
27 What proof is there that this was practicable?
28 What did he desire that Lazarus should testify?
From what principle did this desire proceed?
How do you prove that bliss or woe follow death?
29 What is meant by "Moses and the prophets"?
How could his brethren hear them?
30 Was this opinion rational, or irrational?
Of what did he wish his brethren to repent?
31 Why do not the holy oracles produce repentance?
What more is necessary to this result?

LESSON 115.

Offences. Luke 17: 1—10.

1 What is meant by offences? Com.
Why are they unavoidable?
Does "woe" mean imprecation, or lamentation? *
2 What custom is here alluded to?
Who are meant by "little ones"? Matt. 18: 1—7.
Wherein is the evil of offending them?
What occasioned this subject? †
3 Who is here meant by "thy brother"?
Is this to reprimand, or remonstrate? Lesson 81.

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* Some eminent divines think our Lord never used this words except as the expression of pity and concern. Compare Jer. 4: 13. 6: 4. Matt. 24: 19. John 3: 17. 8: 11, 15, 16.

† It is difficult to see the connection of the three topics embraced in this lesson, either with each other, or with the preceding discourse. It is probable they were introduced at different times, and under different circumstances, neither of which are mentioned by the evangelist.

"By and by" ought to have been translated *immediately*.

How should we treat the impenitent offender? *
4 Is repentance, or profession of it, the case stated?
On what ground are we bound to forgive?
5 What apostles were these?
What kind of faith did they speak of?
Why was this request made?
6 What faith did our Lord speak of?
Does he refer to its existence, or growth?
Was this applicable to the apostles, or to all?
What particular tree did he refer to?
7 To whom was this address made?
What connection has it with the preceding? See second note on last page.
8 How do you understand "gird thyself"?
Is the distinction of master and servant right, or wrong?
What duties do masters owe servants? Eph. 6:9.
What are reciprocal duties of servants? Eph. 6:5, Col. 3:22. Tit. 2:9. 1 Peter 2:18.
9 Why does not the master thank the servant?
Is this conduct approved, or disapproved?
How do you define the word "trow"?
10 What things had been commanded them?
What *claims* have Christians upon God?
Can they increase, or diminish his glory? Job 22:2, 3. [35:7.
For whose benefit were the commandments given?

LESSON 116.

FALSE ZEAL. Luke 9: 51—56.

51 Where was Jesus at this time? 13: 22.
What "time" is here alluded to? †
Was he now going to the dedication, or passover? John 10: 22.
Where had he been for some time past? John 7: 1.
52 Who were these messengers?
For what purpose were they sent?
Why did they go to a Samaritan village? John 4: 4, 9.

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* The act of forgiveness can be exercised only towards those who ask it. A forgiving disposition should exist in every case.

† The departure of our Lord was not immediately at hand. Campbell, in his translation, substitutes the word *approached*, as nearer the sense of the Evangelist.

53 In what respects did they not receive him?
How do you understand the reason assigned?
Why was this objection made? John 4:20.
54 What distinguished James and John? Mark 3:17.
Did they ask information, power, or permission?
Why did they put this question?
Where is the case of Elias recorded?
55 Wherein consisted this rebuke?
What manner of spirit did they possess?
What principle or passion blinded them?
56 Why does Jesus style himself "the Son of Man"?
Is this spiritual, temporal, or eternal life?
How is this verse and Matt. 10: 34 consistent?

LESSON 117.

The Ten Lepers. Luke 17: 11—16.

11 From whence was Jesus going to Jesusalem? John 7:1.
Was Samaria in, or out of the direct course?
How do you understand the last clause? *
12 Was this village in Galilee, Samaria, or Judea?
What is a leper? Lev. 13: 3, and Lesson 33.
Why did these men stand afar off? Lev. 13: 46.
13 Why did they raise their voices?
How did they know Jesus?
What "mercy" did they request?
Were they Jews, or Samaritans? v. 18.
14 Did Jesus direct a new, or an old remedy?
How did they manifest their faith in him? †
How should we manifest our faith in Jesus?
How did he treat a leper before this? Matt. 8: 3.
15 Did he turn back before, or after going to the priests?
Why should he go after he was healed? Matt. 8: 4.
Why and in what manner did he glorify God?
16 At whose feet did he fall?

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* Critics suppose the translation should read *along the border between Galilee and Samaria.* It makes the circumstances of the last lesson more natural, and accounts for nine of the ten lepers being Jews.

† On a similar occasion (Matt. 8: 8,) a late annotator says, "The centurion did not doubt at all that Jesus was able to do for him just what he *needed, and what he wished him to do.* This is faith, and every man who has this *trust*, or confidence in Christ for salvation, has *saving* faith.

For what did he give thanks to Jesus? *
Why is it stated that he was a Samaritan?
17 What is the probable answer to the last question?
Why did our Lord make these inquiries?
18 Are the nine censured, or the one commended?
What contrast is brought into view?
19 Whither was he directed to go? v. 14.
What was the character of this faith?
Did faith, or gratitude bring him back?

LESSON 118.

COMING OF CHRIST'S KINGDOM. Luke 17: 20—37.

20 Why did the pharisees make this inquiry?
What did they mean by the "kingdom of God"? 19:11.
What is the import of the last clause? Rom. 14: 17.
What error was it adapted to correct?
21 Who should not say "lo here"? &c. †
How is the last clause consistent with Matt. 23: 33?
22 Why was this address made to his disciples?
What days of the Son of Man were these?
What time to come did he predict?
Was this spoken of them, or their nation?
23 Who would say this?
What facts answered to this prediction? Jos. Ant. Bk. [20.
24 What is here meant by "under heaven"?
What events are here foretold? Com.
25 To what sufferings did Jesus allude?
How was he rejected of that generation? Acts 3: 13—15.
What is the consequence of rejecting him? Heb. 10: 29.
26 What is meant by the "days of Noe"?
Where is the account to be found?
27 What feature of that people is referred to?
28 How many years separated Noah and Lot?
29 Where is this account recorded?

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* The Samaritan, though it may be in the exercise of true gratitude to God, probably considered our Lord as a prophet only. In the exercise of a similar spirit, an Indian woman in New England, upon receiving favors, used to say, "I thank my great Benefactor, and my little benefactor too." James 1: 7.

† The sense seems to be this: common reports will not truly determine the time, or place.

30 What comparison is here drawn?
31 For whom were these directions intended?
To what time did they apply?
How were their houses constructed?
Where were they to go? Matt. 24:16.
32 What was the use of this injunction?
Where is the history to be found?
33 How do you understand the first clause?
Explain the paradox in the last.
34 What would this circumstance prove?
35 What employment was this? Matt. 24:41.
36 Which of the two would escape?
37 Who put this question? v. 22.
Was the answer evasive, or indirect?
What was shown by it?

LESSON 119.

UNJUST JUDGE. PUBLICAN AND PHARISEE.

Luke 18:1—14.

1 To whom was this parable spoken?
Is prayer to be constant, or incessant?
What is here meant by fainting? *
2 Was this man destitute of principle, or humanity, or both?
3 Did the widow seek for protection, or revenge?
4 Why did the judge refuse her request?
Why did he conceal his thoughts? †
5 Was the act resolved on right, or wrong?
Who detected and exposed the motive?
6 What is the import of this exhortation?
7 Is a contrast, or comparison here introduced?
Wherein does it consist?
What is the import of the last clause? ‡

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* At the time our translation was made, the word "*to faint*" was of the same import as *to grow weary* is now.

† These reflections of the judge may have been occasioned by the direct appeal of the widow, to his moral obligations.

‡ On this question learned men are divided. *Though he try them by apparent delay* seems to accord with the point of the parable, stated in the first verse.

8 How do you understand "speedily"? *
What faith does our Lord refer to? †
To what period does he here allude?
How do perseverance and importunity differ?
Which is the duty taught in the parable?
9 What class of men was this?
In what did they trust?
10 Where was this temple?
Which was the hour of prayer? Acts 3 : 1.
11 Was he standing apart, or using silent prayer?
Was the manner, matter, or motive wrong?
Why was the publican named last?
12 What is it to fast aright? Is. 58 : 6, 7.
What were the legal tithes? Lev. 27 : 30.
Wherein were these duties defective? Matt. 5 : 20. Gal. 2 : 16. Eph. 2 : 9.
13 What position is meant by "afar off"?
What characteristic is here exhibited?
14 By whom was the publican justified?
What is the point of instruction in the parable? Is. 66 : 2.

LESSON 120.

Martha Entertains Jesus. Luke 10 : 38—42.

38 Who were the travelers here spoken of?
What village was this? John 11 : 1.
Why is Martha alone here mentioned?
Where were the *twelve* at this time?
39 Were one, or both of them Jesus' disciples? John 11 : 5.
Why did they sit "at his fect"? Acts 22 : 3.
What is meant by hearing his word?
40 What occasioned this press of cares?

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* It is generally agreed this word should be *suddenly, unexpectedly*.

† The scene about which he had been speaking, (the destruction of the Jews,) was that probably in which their confidence would be put to the severest trial, and to which he alluded.

Dr. Clark remarks on this parable, that the common translation is so embarrassed as to be almost unintelligible.

How do you account for Martha's address? *
41 Why was Martha's name repeated?
Were her cares necessary, or superfluous? Heb. 13:2.
What rendered them so?
What was her fault in this case?
42 What was the thing most needful? †
What was the care that occupied Mary?
What instruction may we find in this narrative?

LESSON 121.

JESUS ACCUSED OF BLASPHEMY. John 10:22—42.

22 When and for what purpose was this feast instituted?
At what time of our year did it occur?
23 What part of the temple was this?
24 What blame does this question imply?
What was their object in this address?
25 When had he told them this? 5:36.
To what works did he appeal? Matt. 11:5.
How do you understand "in my Father's name?" 8:42.
26 Were they unbelievers from ignorance or choice?
To what saying does the last clause refer? v. 27. ‡
27 Where are these words recorded? 10:4.
28 Is this a transition, or reply to their request?
Who are the persons spoken of?
In what peculiar sense does Christ bestow this gift?
29 Why was this declaration added? [16.‖
30 Is this a unity of power, or purpose, or both? 1 Tim. 3:

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* The difficulty of this question arises, probably, from our ignorance of the circumstances. Our Lord had doubtless been a familiar inmate in the family prior to this time, and interested himself in their concerns. They regarded him as their master and teacher, and he acknowledged that relation to them. The scene related in John 11th followed soon afterward.

† Some are of opinion that the word "needful" ends the sentence, and has no reference to what follows. Dr. Adam Clarke's notes on the passage well deserve consideration.

‡ The last clause clearly belongs to the 27th verse, which makes the declaration accord with the fact.

‖ *I and the Father are one thing* is the exact original of the verse.

Is this a direct, or indirect answer to their request? v. 24

31 Why did the Jews attempt to stone him?

When had they done this before? 8: 59.

How did he avoid them in that case?

32 To what good works did Jesus allude?

How were they from his Father? Luke 4: 18—21.

33 How did they understand the 30th verse?

To what declaration of his did they refer?

34 What is the language of the text here cited? Ps. 82: 6.

35 Who are styled gods in the Old Testament? Ex. 7: 1, 22: 28. 1 Sam. 4: 7. Ps. 82: 6.

36 Who are there called sons of God? Gen. 6: 2, 4. Job 1: 6, 2: 1, 38: 7. Hos. 1: 10.

To what declaration did Jesus here refer?*

37 Is this an appeal to reason, or revelation?

38 Which is the highest evidence, words or works? [40.

Wherein consisted the guilt of their unbelief? 3: 18, 5:

39 When had they sought this before? 7: 30, 44.

40 What place was this?

41 Whom did they deem greatest, John or Jesus?

Did they consider Jesus human, or divine?

42 What were the probable means of their conversion?

Are correct views of Christ's whole character as God, man, and mediator, indispensably necessary to salvation?

LESSON 122.

SICKNESS AND DEATH OF LAZARUS. John 11: 1—16.

1 Why did the other evangelists omit this account?

What is said of Lazarus in chap. 12: 10?

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* It is generally thought that he refers to the declaration in v. 30, and that both expressions are equivalent, as he used, and as they understood them. John 5: 18. But inasmuch as the unity of the Father and the Son is matter of naked revelation, (1 Tim. 3: 16.) addressed to our faith, and not matter of proof addressed to our reason, does not our Lord in the first place appeal to his works as proof of his Messiahship, ("Son of God,") and thence draw the undeniable inference that his declaration (38th verse) is true? Let the sentence in the 36th verse end with "blasphemest," and the following sentence read thus: *When I say I am the Son of God, believe me not, if I do not the works of my Father*, &c. and the supposed argument may be clearly traced. And this reading of the passage seems not inconsistent with the original.

2 Where has the writer stated this in detail?
What does Luke say of Mary in chap. 10: 42?
3 What inferences would you draw from this message?
Was this said to the messenger, or to the disciples?
4 Did Jesus speak of the immediate, or final result? 9: 3.*
How was God to be glorified?
5 Why did John inform us of this circumstance?
What does it indicate respecting the family?
6 Was this delay a real, or apparent neglect?
What was the probable cause of it?
How soon after the message did Lazarus die?
7 Where was Jesus at this time?
8 What translation is here referred to?
How did Jesus avoid stoning at that time?
9 How did the Jews divide the day? [35.
What does "day," and "night" here denote? 8: 12, 12:
10 Does this allude to natural, or moral darkness?
11 Why probably did he call Lazarus *our* friend?
12 What was the reason for this opinion?
13 Wherein is sleep an emblem of death?
Why did they not understand him? Matt. 9: 24, 1 Cor. 11: 30, 15: 51, 1 Thess. 4: 14, 5: 10.
14 How did our Lord know this fact?
15 How would his presence have been less useful to them?
Was his object to originate, or establish their faith?
What faith is that of which he spake?
16 With whom did Thomas propose to die? 20: 28.
What feelings awakened this expression?
Why did John relate this fact? †

LESSON 123.

Jesus Goes to Bethany. John 11: 17—29.

When did Jesus find out this fact? ‡
17 How soon was Lazarus interred?

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* The mode of expression here used was common, and the sense our Lord designed to convey was doubtless perfectly clear to his hearers, affirming nothing of natural death.

† Before we interpret this expression of Thomas in a bad sense, as some have done, it is well to inquire, would the beloved disciple have exposed a brother's weakness unnecessarily by relating this fact? John, Thomas, and the reader, are concerned in this inquiry.

‡ The fair sense of this expression is, *when he was informed*, &c.

Why was he not embalmed? v. 39.*
18 How far was this in miles?
19 From whence did these Jews come?
How did they comfort the mourners?
20 What induced Martha to go? [28.
Was Mary conscious, or ignorant of Christ's coming? v.
21 Was this the language of grief, or complaint, or both?
How would his presence have saved her brother?
What knowledge had she of Christ's divinity? †
22 What request is involved in this declaration?
What faith is expressed in it?
23 Is this a response to her faith, or her request?
What consolation ought it to afford?
24 Did this truth mitigate, or remove her grief?
25 How is Jesus the "resurrection and the life"?
Wherein do they differ?
Are natural, or spiritual life and death here spoken of?
26 What belief is here inculcated?
Is this death temporal, spiritual, or eternal?
27 Is her answer absolute, or qualified?
Was her knowledge of his character partial, or perfect?
28 Why did Martha go for her sister?
Why was Mary sent for?
What was the object of privacy?
29 What does her haste indicate?

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* Various conjectures exist on this question. As the case was, the power of God and the reality of the miracle were the more conspicuous.

† She seemed not to be conscious that any of the prerogatives of God belonged to Jesus, and regarded him as the prophet foretold in the Old Testament.

Little can be gleaned from history, relating to the personal appearance of our Lord and Savior Jesus Christ.

"I'll speak the honors of my King,
His form divinely fair;
None of the sons of mortal race
May with the Lord compare.

Sweet is thy speech; and heavenly grace
Upon thy lips is shed:
Thy God with blessings infinite
Hath crowned thy sacred head."—Watts.

"Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever."—Psalms.

"And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—St. John.

A description of the person of Jesus Christ, as it was found in an ancient manuscript sent by Publius Lentulus, President of Judea, to the Senate of Rome.

"There lives at this time in Judea, a man of singular character, whose name is *Jesus Christ*. The barbarians esteem him a Prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue, as to call back the dead from their graves, and to heal every kind of disease with a word, or touch. His person is tall, and elegantly shaped; his aspect amiable and reverend; his hair flows in those beauteous shades, which no united colors can match, falling in graceful curls below his ears, agreeably couching on his shoulders and parting on the crown of his head; his dress of the sect of the Nazarites; his forehead is smooth and large; his cheek without either spot, save that of lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick, and suitable to the hair of his head, reaching a little below his chin and parting in the middle, like a fork; his eyes are bright, clear, and serene. He rebukes with mildness, and invites with the most tender and persuasive language; his whole address, whether word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world beholds him weep frequently; and so persuasive are his tears, that the whole multitude cannot withhold their tears from joining in sympathy with him. He is very modest, temperate and wise; in short, whatever this phenomenon may turn out in the end, he seems, at present, to be a man of excellent beauty, and divine perfections, every way surpassing the children of men."

NOTE. This description is a fancy of the twelfth century. See Professor Robinson's examination of it in Biblical Repository, for April, 1832.